

'SELECTIONS FROM THE SPECTATOR.



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Selections
from
The Spectator

WITH AN INTRODUCTION AND NOTES BY

K. DEIGHTON

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INTRODUCTION.

ADDISON'S life extends over a period of forty-seven years only, from 1672 to 1719. At his birth, Charles the Second was still on the throne; when he died, George the First had been reigning for five years. The interval had witnessed scenes as important as almost any in English history, and the change of thought, of social manners, of political and religious principles, was marked and permanent. With this change was a change in the tone of literature, to bring which about no one contributed more largely than Addison, no one with a spirit so entirely healthy. From the point of view of practical action, Addison's life was uneventful. Though a politician, for many years a Member of Parliament, Under Secretary for Ireland, Chief Secretary for Ireland, and finally Secretary of State, he never distinguished himself as a brilliant administrator, while as a speaker he was a complete failure. The life he loved was that of a student, not so much of books as of mankind; and this life, embellished by literature and poetry, and accompanied by the honour and respect of all whose honour and respect were worth having, he enjoyed almost without interruption. From the peaceful society of his

Brief Sketch
of Addison's
Life.

well-loved Latin poets during a sojourn of ten years at Oxford, he passed into the larger sphere of the busy world. A poetical address to Dryden on the subject of his translations from the classical poets brought him to the laureate's notice. By him, as it is supposed, the young poet was made known to Congreve, who in his turn, as stated by Steele, introduced him to Montague, then Chancellor of the Exchequer. Montague, himself a man of letters, if not of great literary skill, was struck with Addison's verses, Latin and English; and feeling that the grace of so facile and polished a writer would be valuable in political affairs, determined to employ him in the diplomatic service. With this object he procured for Addison a pension of £300 a year, to enable him to travel and so acquire that knowledge of foreign languages which was indispensable for a diplomatic career. Furnished with this help, and retaining the fellowship he had won at Oxford, Addison set out for France in 1699, and for nearly a year studied the French language at Blois. Having mastered his task, he repaired, in 1700, to Paris, where he remained till December, mixing with distinguished men of letters, and meeting, among others, the philosopher Malebranche and the critic Boileau. From France he passed on to Italy, and afterwards visited Switzerland, Austria, and Holland, returning to England in the autumn of 1703. Some time before his return, his patron, Montague, now Lord Halifax, had lost office on the accession of Queen Anne, with the consequence to Addison that all his hopes of a diplomatic career came to an end, and his pension was stopped. For more than a year he remained without employment. But "bountiful Fortune," his

"dear lady," was never long from his side. In 1704, the more moderate Tories found it prudent to treat the Whigs with a consideration that in their first elevation to power they had not shown; and Lord Treasurer Godolphin, at his wits' ends to find a poet who would fittingly commemorate the great victory of Blenheim, was glad to conciliate Halifax by accepting his advice that Addison's help should be sought. Addison complied with the request made to him in very flattering terms, and in a short time produced *The Campaign*. Its success was great and general. As an immediate reward, a Commissionership worth about two hundred pounds a year was bestowed upon the poet; and early in 1706, on the recommendation of Godolphin, his services were further acknowledged by his being made Under Secretary of State. Meanwhile, besides giving considerable help to Steele in his drama of the *Tender Husband*, Addison had published a narrative of his travels in Italy, and brought out an opera entitled *Rosamond*, which seems to have failed owing to its being poorly set to music. In 1708 Addison's connection with politics became more definite. He was elected to the House of Commons, first for the borough of Lostwithiel and afterwards for Malmesbury, and in 1709 became Chief Secretary for Ireland, sitting in the Irish parliament as member for Cavan. It was while in Ireland that Addison, through the publication of the *Tatler*, was brought into that close literary connection with its editor, Steele, that ultimately led to the birth of the *Spectator*. For a while his papers in the *Tatler* were few and far between, official duties occupying most of his time. But during the winter of 1709 and the latter part of the

following year, both periods being spent in London, his contributions became frequent, and in the end so completely overshadowed those by all others that Steele, in his preface to the final volume, speaks of himself as faring "like a distressed prince who calls in a powerful neighbour to his aid. I was undone by my auxiliary; when I had once called him in, I could not subsist without him." The *Tatler* ceased to appear at the end of 1711, and two months later the *Spectator* took its place. The details of its history will be found further on; but it may here be said that it was a complete success, and pecuniarily most profitable. To Addison this latter fact was of importance. For in 1710 the Ministry had fallen, and with its fall went Addison's secretaryship, as well as a Keepership of Records which brought him in between three and four hundred a year. He had, however, enough to live on with comfort, and probably no part of his life was happier than that in which he created and sustained the *Spectator*. In 1713 he produced his well-known tragedy, *Cato*, the first four acts of which he is said to have had by him since his return from Italy. Though a "passionless and mechanical play," as it has been justly styled, *Cato* had at the time a marvellous success—success in a great measure due to the popularity of its author, and to a determination of both the great political parties to see in its sentiments an endorsement of their own principles. *Cato* was followed by more essays in the *Guardian*, a paper edited by Steele after the *Spectator* had ceased. These, however, were few in number; and with a prose comedy called the *Drummer*, Addison's purely literary career came to an end, though in 1715 and 1716 he published fifty-five numbers of the *Free*

holder, a political paper written in defence of orthodox Whig principles. On the accession of George the First in 1714, Addison again became Chief Secretary for Ireland, a post which in the following year he resigned for a seat at the Board of Trade. In 1716 he married the Countess of Warwick, and a year later became Secretary of State. His breaking health, however, obliged him to abandon office after a tenure of eleven months only, and in his retirement he again began to use his pen. He was anxious to complete a work on the evidences of the Christian religion, already begun; but from this he was diverted by a controversy with Steele on the subject of a Peerage Bill introduced by Sunderland, and so great was the acrimony imported into the discussion that his last days were embittered by the complete rupture of a life-long friendship. For his end was now near at hand. Asthma, from which he had long suffered, was followed by dropsy, and on the 17th of July, 1719, he died at Holland House. His body, after lying in state in the Jerusalem Chamber, was buried in Westminster Abbey, where, though only in recent years, a statue by Westmacott was erected to his memory in the south transept, near to the "Poet's Corner." "It represents him," says Macaulay, "as we can conceive him, clad in his dressing-gown, and freed from his wig, stepping from his parlour at Chelsea into his trim little garden, with the account of the Everlasting Club, or the Loves of Hilpa and Shalum, just finished for the next day's *Spectator*, in his hand. Such a mark of national respect was due to the unsullied statesman, to the accomplished scholar, to the master of pure English eloquence, to the consummate painter of life and manners. It was due, above all, to

the great satirist, who alone knew how to use ridicule without abusing it, who, without inflicting a wound, effected a great social reform, and who reconciled wit and virtue, after a long and disastrous separation, during which wit had been led astray by profligacy, and virtue by fanaticism."

Besides the works already mentioned, Addison was the author of several Latin poems and translations from Latin poets, of a Discourse on Ancient and Modern Learning, a poetical epistle to Halifax, contributions to the *Whig Examiner*, Dialogues on Medals, and some minor pieces.

The Spectator. Previous to the publication of *The Tatler*, the immediate forerunner of *The Spectator*, journalism in England had been of the most meagre and untrustworthy character. In its earliest days it confined itself chiefly to the publication of news from abroad, home news of a political nature being forbidden. By the abolition of the Star Chamber in 1641, a loose was given to the expression of political opinion, and various journals, representative of the royalist and the republican causes, sprang into existence; but this freedom of speech was quickly checked by a Licensing Act, passed in 1647, which virtually gave the Government complete control over the press. Shortly after the expiry of this Act, in 1679, a fresh start was made, and among the variety of papers put into circulation were the *London Gazette* and the *Observer*. Somewhat later, about 1710, appeared the *Examiner*, a Tory paper of which Swift was the mainstay, and the *Whig Examiner*, largely controlled by Addison. Besides these political organs were others of a more general character. "Men of

active and curious minds, with a little leisure and a large love of discussion, loungers at Will's or at the Grecian Coffee-Houses, were anxious to have their doubts on all subjects resolved by a printed oracle. Their tastes were gratified by the ingenuity of John Dunton, whose strange account of his *Life and Errors* throws a strong light on the literary history of this period. In 1690 Dunton published his *Athenian Gazette*, the name of which he afterwards altered to the *Athenian Mercury*. The object of this paper was to answer questions put to the editor by the public. These were of all kinds on religion, casuistry, love, literature, and manners, no question being too subtle or absurd to extract a reply from the conductor of the paper. The *Athenian Mercury* seems to have been read by as many distinguished men of the period as *Notes and Queries* in our own time, and there can be no doubt that the quaint humours it originated gave the first hint to the inventors of *The Tatler* and *The Spectator*.”¹ *The Tatler*, originally publishing advertisements and news, as well as papers of criticism, anecdote, original poetry, etc., gradually developed into a series of essays on books, morals, and manners; and *The Spectator*, brought out three months after the *Tatler's* disappearance, followed closely its later shape. The plan of *The Spectator* is undoubtedly Addison's, and the portrait of its guiding spirit drawn by him in the first Number is in a measure a portrait of the painter. The club to which he belongs is described by Steele in the next Number. “Four of the club,” says Macaulay,² “the templar, the clergyman, the soldier,

¹ Courthope, *Addison, English Men of Letters Series*, pp. 87, 8.

² *Essay on Addison*.

and the merchant, were uninteresting figures, fit only for a background. But the other two, an old country baronet and an old town-rake, though not delineated with a very delicate pencil, had some good strokes. Addison took the rude outlines into his own hands, retouched them, coloured them, and is in truth the creator of the Sir Roger de Coverley and the Will Honeycomb with whom we are all familiar."¹ The characters thus grouped "represent considerable classes or sections of the community, and are, as a rule, men of strongly marked opinions, prejudices, and foibles, which furnish inexhaustible matter of comment to the Spectator himself, who delivers the judgments of reason and common-sense. Sir Roger de Coverley, with his simplicity, his high sense of honour, and his old-world reminiscences, reflects the country gentleman of the best kind; Sir Andrew Freeport expresses the opinions of the enterprising, hard-headed, and rather hard-hearted monied interest; Captain Sentry speaks for the army; the Templar for the world of taste and learning; the Clergyman for theology and philosophy; while Will Honeycomb, the elderly man of fashion, gives the Spectator many opportunities for criticizing the traditions of morality and breeding surviving from the

¹ Courthope, p. 174, describes these words as "a very misleading account of the matter," since it seems to suggest that Sir Roger was "merely the stray phantom of Steele's imagination," whereas it "was from the first intended to be a *type* of a country gentleman," and was "so truly conceived as to lend itself easily to the treatment of writers who approached it with various conceptions and very unequal degrees of skill"; those writers being Addison, Steele, Budgell, and Tickell.

days of the Restoration”¹. The success of *The Spectator* was immediate and permanent. “The number of copies daily distributed was at first three thousand. It subsequently increased, and had risen to near four thousand when the stamp tax was imposed. That tax was fatal to a crowd of journals. The *Spectator*, however, stood its ground, doubled its price, and, though its circulation fell off, still yielded a large revenue to the state and to the authors. For particular papers the demand was immense; of some, it is said, twenty thousand copies were required. But this was not all. To have the *Spectator* served up every morning with the *bohea* and rolls was a luxury for the few. The majority were content to wait till essays enough had appeared to form a volume. Ten thousand copies of each volume were immediately taken off, and new editions were called for. It must be remembered, that the population of England was then hardly a third of what it now is. The number of Englishmen who were in the habit of reading, was probably not a sixth of what it now is. A shopkeeper or a farmer who found any pleasure in literature, was a rarity. Nay, there was doubtless more than one knight of the shire whose country seat did not contain ten books, receipt books and books on farriery included. In these circumstances, the sale of the *Spectator* must be considered as indicating a popularity quite as great as that of the most successful works of Sir Walter Scott and Mr. Dickens in our own time”². Addison’s share in the work was nearly one half of the whole, his papers being 274 as against 236 contributed

¹ Courthope, *Addison*, pp. 106, 7.

² Macaulay, *Essay on Addison*.

by Steele, the remainder being made up by various writers, such as Hughes, Budgell, Tickell, Phillips, etc. But the mere number of papers due to Addison is a wholly inadequate measure of their importance. They are not only incomparably superior to all the rest, but the very life and soul of the undertaking. They give to *The Spectator* the tone which runs through it from first to last. They prescribe the area over which discussion shall range. Rigorously excepting everything of a party nature, Addison addresses himself to humanity as a whole. Nothing is too trivial for him, if so be that the men and women of his time may find a healthy interest in it; if under the mask of humour, banter, and irony he may expose the littleness of ambitions, the follies of fashion, the empty beliefs of a vacant mind; if the foibles and eccentricities whether of town or country life can be pressed into the service of a warm-hearted, uncensorious philosophy. Allegory and apologue, fable and anecdote, are as much the weapons of his warfare against evil as the more studied exercises of serious argument and lofty morality, and their efficacy without doubt much greater. It was his endeavour, he tells us, "to enliven morality with wit, and to temper wit with morality," his ambition to have it said of him that he had "brought Philosophy out of closets and libraries, schools and colleges, to dwell in clubs and assemblies, at tea-tables and coffee-houses," his belief that it was better "to amuse ourselves with such writings as tend to the wearing out of ignorance, passion, and prejudice than such as naturally conduce to inflame hatreds, and make enmities irreconcilable." The catholicity of his spirit as regards the public whom he addressed has frequently

been pointed out. Swift, indeed, sneered at him for the prominence he gave to feminine affairs and the importance he attached to enlisting the interest of women. But Addison knew his times. He knew, what is still better, how largely the purity and the dignity of social life depend upon the place which women hold in that life, how great the influence their cultivation has upon the general cultivation, how varied the power which for good or evil they wield in the education of their children ; while at the same time he had the good sense to recognize and the chivalry to avow, as had never before been recognized and avowed, the claims they can put forth to an equality of enjoyment of all that is elevated and noble in literature. If the tone of men's society was to be raised, as Addison hoped to raise it, policy no less than justice demanded a change in the relations of the sexes, demanded that what was pure should also be enlightened, what was naturally refined and tender should be fitted to communicate that refinement and tenderness. Hence no one will nowadays regret the share of *The Spectator* which falls to womanly pursuits and concerns. Nor merely from the point of interest and enjoyment will there be any wish that that share had been less. For in none of the series is Addison's play of fancy more delicate, in none his grace and pathos more graceful and pathetic. Party Patches and Ladies' Head-dresses may in themselves seem trifles too airy for robust consideration, the Dissection of a Coquette's Heart and the doubts and hesitations that perplexed Hilpa's choice, texts all too slight for the stern moralist ; yet none but a temperament sullen and moody as Swift's would endure to lose the bright imagery with which

b.

they are lighted up, the geniality and picturesque setting that Addison's touch alone could bestow. All these characteristics in more or less prodigality are to be seen throughout his papers. But of the various gifts that fitted him for his self-imposed task, the most perfect was his sense of humour, humour that while free from all bitterness was yet exquisitely penetrative,—a humour, like Jaques's melancholy, "compounded of many simples, extracted from many objects." Amiable and urbane, laughing at his fellow-men but laughing with no scorn,—rather as one who understands and sympathizes,—with gentle pressure he puts his finger on their foibles, and cajoles as much as argues them out of their propensities. Popular superstitions, personal whims, caprices, idiosyncrasies, social manners, pursuits, fashions, in their turn find themselves within his hold, to be examined, dandled, caressed, rebuked, sentenced. Irony, all-delicious in its gravity, forms a large, perhaps the largest, constituent of his humour; pathos of the truest ring is seldom far off. Argument is pointed by analogy and a sprightly cheerfulness quickens what is serious. Pervading everything we have an imaginative faculty such as belongs to the poet mind alone, an appreciation of the ludicrous that must have demanded constant self-restraint, a delicacy of feeling that made coarseness as impossible to his use as it was painful to his own sensitive organization, an absolute purity of object, a far-seeing philanthropy, a serene dignity of soul and conduct. As regards Addison's style, of no one could it be more truly said that the style is the man. He has a manner, but no mannerism. That manner many have striven to make their own, but have striven in vain.

For behind it stand the loving nature to which everything human is the object of affectionate concern; the placid temper that no passion could ruffle; a life unsullied by excess; a deep yet simple piety; powers of observation ever on the watch; the discipline of travel; an inherited love of letters to which the study of his country's masterpieces and the models of classical refinement had given precision, freedom, grace of movement, aptness of illustration, sobriety of tone, unerring sense of proportion. Johnson may justly say that "whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison." He must do so, however, with a contented foreknowledge that as easily may he imprison "the viewless winds" as catch the easy grace with which Mr. Spectator bears himself along.

I have to offer my best thanks to Mr. Reginald Brimley Johnson for having kindly undertaken to read the proofs of this volume, and for interesting information on various points; also to Dr. J. A. H. Murray for an explanation of the term 'paring-shovel.'

THE SPECTATOR.

I. THE SPECTATOR'S ACCOUNT OF HIMSELF.

No. 1.]

Thursday, March 1, 1711.

[Addison.

Non fumum ex fulgore, sed ex fumo dare lucem
Cogitat, ut speciosa dehinc miracula promat.

Hor. *A. P.* 142, 3.

One with a flash begins, and ends in smoke ;
Another out of smoke brings glorious light,
And (without raising expectation high)
Surprises us with dazzling miracles.—Roscommon.

I HAVE observed, that a reader seldom peruses a book with pleasure till he knows whether the writer of it be a black or a fair man, of a mild or choleric disposition, married or a bachelor, with other particulars of the like nature, that conduce very much to the right understanding of an author. To gratify this curiosity, which is so natural to a reader, I design this paper, and my next, as prefatory discourses to my following writings, and shall give some account in them of the several persons that are engaged in this work. As the chief trouble of compiling, digesting, and correcting will fall to my share, I must do myself the justice to open the work with my own history.

I was born to a small hereditary estate, which according to the tradition of the village where it lies, was bounded by 20 the same hedges and ditches in William the Conqueror's

time that it is at present, and has been delivered down from father to son whole and entire, without the loss or acquisition of a single field or meadow, during the space of six hundred years. There runs a story in the family, that, some time before my birth, my mother dreamt that her child was to be a judge. Whether this might proceed from a law-suit which was then depending in the family, or my father's being a justice of the peace, I cannot determine; for I am not so vain as to think it presaged any
 10 dignity that I should arrive at in my future life, though that was the interpretation which the neighbourhood put upon it. The gravity of my behaviour at my very first appearance in the world, and afterwards, seemed to favour my mother's dream: for, as she has often told me, I threw away my rattle before I was two months old, and would not make use of my coral till they had taken away the bells from it.

As for the rest of my infancy, there being nothing in it remarkable, I shall pass it over in silence. I find that, during
 20 my nonage, I had the reputation of a very sullen youth, but was always a favourite of my schoolmaster, who used to say, *that my parts were solid, and would wear well.* I had not been long at the university, before I distinguished myself by a most profound silence: for, during the space of eight years, excepting in the public exercises of the college, I scarce uttered the quantity of an hundred words; and indeed do not remember that I ever spoke three sentences together in my whole life. Whilst I was in this learned
 body, I applied myself with so much diligence to my studies,
 30 that there are very few celebrated books, either in the learned or the modern tongues, which I am not acquainted with.

Upon the death of my father I was resolved to travel into foreign countries, and therefore left the university, with the character of an odd unaccountable fellow, that had a great deal of learning, if I would but show it. An insati-

able thirst after knowledge carried me into all the countries of Europe, in which there was anything new or strange to be seen ; nay, to such a degree was my curiosity raised, that having read the controversies of some great men concerning the antiquities of Egypt, I made a voyage to Grand Cairo, on purpose to take the measure of a pyramid ; and, as soon as I had set myself right in that particular, returned to my native country with great satisfaction.

I have passed my latter years in this city, where I am frequently seen in most public places, though there are not 10 above half a dozen of my select friends that know me ; of whom my next paper shall give a more particular account. There is no place of general resort wherein I do not often make my appearance ; sometimes I am seen thrusting my head into a round of politicians at Will's, and listening with great attention to the narratives that are made in those little circular audiences. Sometimes I smoke a pipe at Child's and, while I seem attentive to nothing but the *Post-Man*, overhear the conversation of every table in the room. I appear on Sunday nights at St. James's coffee house, and 20 sometimes join the little committee of politics in the inner room, as one who comes there to hear and improve. My face is likewise very well known at the Grecian, the Cocoa-Tree, and in the theatres both of Drury Lane and the Hay-Market. I have been taken for a merchant upon the Exchange for above these ten years, and sometimes pass for a Jew in the assembly of stock-jobbers at Jonathan's. In short, wherever I see a cluster of people, I always mix with them, though I never open my lips but in my own club.

Thus I live in the world, rather as a spectator of man- 30 kind, than as one of the species ; by which means I have made myself a speculative statesman, soldier, merchant, and artizan, without ever meddling with any practical part in life. I am very well versed in the theory of an husband, or a father, and can discern the errors in the economy, business, and diversion of others, better than those who are

engaged in them ; as standers-by discover blots, which are apt to escape those who are in the game. - I never espoused any party with violence, and am resolved to observe an exact neutrality between the Whigs and Tories, unless I shall be forced to declare myself by the hostilities of either side. In short, I have acted in all the parts of my life as a looker-on, which is the character I intend to preserve in this paper.

I have given the reader just so much of my history and character, as to let him see I am not altogether unqualified
 10 for the business I have undertaken. As for other particulars in my life and adventures, I shall insert them in following papers, as I shall see occasion. In the meantime, when I consider how much I have seen, read, and heard, I begin to blame my own taciturnity, and since I have neither time nor inclination to communicate the fulness of my heart in speech, I am resolved to do it in writing ; and to print myself out, if possible, before I die. I have been often told by my friends that it is pity so many useful discoveries which I have made, should be in the possession of a silent man.
 20 For this reason, therefore, I shall publish a sheet full of thoughts every morning, for the benefit of my contemporaries ; and if I can any way contribute to the diversion or improvement of the country in which I live, I shall leave it, when I am summoned out of it, with the secret satisfaction of thinking that I have not lived in vain.

There are three very material points which I have not spoken to in this paper, and which, for several important reasons, I must keep to myself, at least for some time : I mean, an account of my name, my age, and my lodgings. I
 30 must confess I would gratify my reader in anything that is reasonable ; but as for these three particulars, though I am sensible they might tend very much to the embellishment of my paper, I cannot yet come to a resolution of communicating them to the public. They would indeed draw me out of that obscurity which I have enjoyed for many years, and expose me in public places to several salutes and civilities,

which have been always very disagreeable to me ; for the greatest pain I can suffer, is the being talked to, and being stared at. It is for this reason likewise, that I keep my complexion and dress, as very great secrets ; though it is not impossible, but I may make discoveries of both in the progress of the work I have undertaken.

After having been thus particular upon myself, I shall in to-morrow's paper give an account of those gentlemen who are concerned with me in this work. For, as I have before intimated, a plan of it is laid and concerted (as all other 10 matters of importance are) in a club. However, as my friends have engaged me to stand in the front, those who have a mind to correspond with me, may direct their letters *To the Spectator*, at Mr. Buckley's, in Little Britain. For I must further acquaint the reader that, though our club meets only on Tuesdays and Thursdays, we have appointed a committee to sit every night, for the inspection of all such papers as may contribute to the advancement of the public weal.

C.

II. OF THE CLUB.

No. 2.]

Friday, March 2, 1711.

[Steele.

Ast alii sex

20

Et plures uno conclamant ore.—Juv. vii. 167.

Six more, at least, join their consenting voice.

THE first of our society is a gentleman of Worcestershire, of ancient descent, a baronet, his name Sir Roger de Coverley. His great-grandfather was inventor of that famous country-dance which is called after him. All who know that shire are very well acquainted with the parts and merits of Sir Roger. He is a gentleman that is very singular in his behaviour, but his singularities proceed from his good sense, and are contradictions to the manners of the world, only as 30

he thinks the world is in the wrong.' However, this humour creates him no enemies, for he does nothing with sourness or obstinacy; and his being unconfined to modes and forms, makes him but the readier and more capable to please and oblige all who know him. When he is in town he lives in Soho Square: it is said, he keeps himself a bachelor by reason he was crossed in love by a perverse, beautiful widow of the next county to him. Before this disappointment, Sir Roger was what you call a fine gentleman, had often supped
 10 with my Lord Rochester and Sir George Etherege, fought a duel upon his first coming to town, and kicked Bully Dawson in a public coffee-house for calling him youngster. But being ill-used by the above-mentioned widow, he was very serious for a year and a half; and though his temper being naturally jovial, he at last got over it, he grew careless of himself and never dressed afterwards; he continues to wear a coat and doublet of the same cut that were in fashion at the time of his repulse, which, in his merry humours, he tells us, has been in and out twelve times since he first wore it. 'He
 20 is now in his fifty-sixth year, cheerful, gay, and hearty, keeps a good house in both town and country; a great lover of mankind; but there is such a mirthful cast in his behaviour, that he is rather beloved than esteemed.' His tenants grow rich, his servants look satisfied, all the young women profess love to him, and the young men are glad of his company: when he comes into a house he calls the servants by their names, and talks all the way up stairs to a visit. I must not omit that Sir Roger is a justice of the quorum; that he fills the chair at a quarter-session with great abilities, and three months ago,
 30 gained universal applause by explaining a passage in the Game-Act.

The gentleman next in esteem and authority among us, is another bachelor, who is a member of the Inner Temple; a man of great probity, wit and understanding; but he has chosen his place of residence rather to obey the direction of an old humoursome father, than in pursuit of his own inclin-

ations. He was placed there to study the laws of the land, and is the most learned of any of the house in those of the stage. Aristotle and Longinus are much better understood by him than Littleton or Coke. The father sends up every post questions relating to marriage-articles, leases, and tenures, in the neighbourhood; all which questions he agrees with an attorney to answer and take care of in the lump. He is studying the passions themselves, when he should be inquiring into the debates among men which arise from them. He knows the argument of each of the orations of Demos- 10 thenes and Tully, but not one case in the reports of our own courts. No one ever took him for a fool, but none, except his intimate friends, know he has a great deal of wit. This turn makes him at once both disinterested and agreeable: as few of his thoughts are drawn from business, they are most of them fit for conversation. His taste of books is a little too just for the age he lives in; he has read all, but approves of very few. His familiarity with the customs, manners, actions, and writings of the ancients, makes him a very delicate observer of what occurs to him in the present world. He is 20 an excellent critic, and the time of the play is his hour of business; exactly at five he passes through New Inn, crosses through Russel Court; and takes a turn at Will's till the play begins; he has his shoes rubbed and his perriwig powdered at the barber's as you go into the Rose. It is for the good of the audience when he is at a play, for the actors have an ambition to please him.

The person of next consideration is Sir Andrew Freeport, a merchant of great eminence in the city of London: a person of indefatigable industry, strong reason, and great ex- 30 perience. His notions of trade are noble and generous, and (as every rich man has usually some sly way of jesting, which would make no great figure were he not a rich man) he calls the sea the British common. He is acquainted with commerce in all its parts, and will tell you it is a stupid and barbarous way to extend dominion by arms; for true power

is to be got by arts and industry. He will often argue, that if this part of our trade were well cultivated, we should gain from one nation ; and if another, from another. I have heard him prove that diligence makes more lasting acquisitions than valour, and that sloth has ruined more nations than the sword. He abounds in several frugal maxims, amongst which the greatest favourite is, 'A penny saved is a penny got.' A general trader of good sense is pleasanter company than a general scholar ; and Sir Andrew having a
10 natural unaffected eloquence, the perspicuity of his discourse gives the same pleasure that wit would in another man. He has made his fortunes himself ; and says that England may be richer than other kingdoms, by as plain methods as he himself is richer than other men ; though at the same time I can say this of him, that there is not a point in the compass, but blows home a ship in which he is an owner.

Next to Sir Andrew in the club-room sits Captain Sentry, a gentleman of great courage, good understanding, but invincible modesty. He is one of those that deserve very well,
20 but are very awkward at putting their talents within the observation of such as should take notice of them. He was some years a captain, and behaved himself with great gallantry in several engagements, and at several sieges ; but having a small estate of his own, and being next heir to Sir Roger, he has quitted a way of life in which no man can rise suitably to his merit, who is not something of a courtier, as well as a soldier. I have heard him often lament, that in a profession where merit is placed in so conspicuous a view, impudence should get the better of modesty. When he has talked to
30 this purpose, I never heard him make a sour expression, but frankly confess that he left the world, because he was not fit for it. A strict honesty and an even regular behaviour, are in themselves obstacles to him that must press through crowds who endeavour at the same end with himself, the favour of a commander. He will, however, in this way of talk, excuse generals, for not disposing according to men's

desert, or inquiring into it : for, says he, that great man who has a mind to help me, has as many to break through to come at me, as I have to come at him : therefore he will conclude, that the man who would make a figure, especially in a military way, must get over all false modesty, and assist his patron against the importunity of other pretenders, by a proper assurance in his own vindication. He says it is a civil cowardice to be backward in asserting what you ought to expect, as it is a military fear to be slow in attacking when it is your duty. With this candour does the gentleman speak of 10 himself and others. The same frankness runs through all his conversation. The military part of his life has furnished him with many adventures, in the relation of which he is very agreeable to the company ; for he is never over-bearing, though accustomed to command men in the utmost degree below him ; nor ever too obsequious, from an habit of obeying men highly above him.

But that our society may not appear a set of humourists unacquainted with the gallantries and pleasures of the age, we have among us the gallant Will Honeycomb, a gentleman 20 who, according to his years, should be in the decline of his life, but having ever been very careful of his person, and always had a very easy fortune, time has made but very little impression, either by wrinkles on his forehead, or traces in his brain. His person is well turned, and of a good height. He is very ready at that sort of discourse with which men usually entertain women. He has all his life dressed very well, and remembers habits as others do men. He can smile when one speaks to him, and laughs easily. He knows the history of every mode, and can inform you from which of the 30 French king's favourites our wives and daughters had this manner of curling their hair, that way of placing their hoods ; whose frailty was covered by such a sort of petticoat, and whose vanity to show her foot made that part of the dress so short in such a year. In a word, all his conversation and knowledge has been in the female world : as other men of his

age will take notice to you what such a minister said upon such and such an occasion, he will tell you when the Duke of Monmouth danced at court such a woman was then smitten, another was taken with him at the head of his troop in the Park. In all these important relations, he has ever about the same time received a kind glance, or a blow of a fan, from some celebrated beauty, mother of the present Lord such-a-one. If you speak of a young Commoner that said a lively thing in the House, he starts up, "He has good blood in his
 10 veins, Tom Mirabell begot him, the rogue cheated me in that affair ; that young fellow's mother used me more like a dog than any woman I ever made advances to." This way of talking of his very much enlivens the conversation among us of a more sedate turn ; and I find there is not one of the company but myself, who rarely speak at all, but speaks of him as of that sort of man, who is usually called a well-bred fine gentleman. To conclude his character, where women are not concerned, he is an honest worthy man.

I cannot tell whether I am to account him whom I am
 20 next to speak of, as one of our company ; for he visits us but seldom, but when he does, it adds to every man else a new enjoyment of himself. He is a clergyman, a very philosophic man, of general learning, great sanctity of life, and the most exact good breeding. He has the misfortune to be of a very weak constitution, and consequently cannot accept of such cares and business as preferments in his function would oblige him to : he is therefore among divines what a chamber-counsellor is among lawyers. The probity of his mind, and the integrity of his life, create him followers, as being eloquent
 30 or loud advances others. He seldom introduces the subject he speaks upon ; but we are so far gone in years, that he observes when he is among us an earnestness to have him fall on some divine topic, which he always treats with much authority, as one who has no interests in this world, as one who is hastening to the object of all his wishes, and conceives hope from his decays and infirmities. These are my ordinary companions. R.

III. PUBLIC CREDIT, A VISION.

No. 3.]

Saturday, March 3, 1741

[Addison.

Quoi quisque ferè studio devinctus adhæret,
 Aut quibus in rebus multùm sumus antè morati :
 Atque in quâ ratione fuit contenta magni mens :
 In somnis eadem plerumque videmur obire.

Lucr. 4. 959-62.

What studies please, what most delight,
 And fill men's thought, they dream them o'er at night.—Creech.

In one of my late rambles, or rather speculations, I looked into the great hall where the bank is kept, and was not a little pleased to see the directors, secretaries, and clerks, with all the other members of that wealthy corporation, ranged 10 in their several stations, according to the parts they act in that just and regular economy. This revived in my memory the many discourses which I had both read and heard, concerning the decay of public credit, with the methods of restoring it, and which, in my opinion, have always been defective, because they have always been made with an eye to separate interests and party principles.

The thoughts of the day gave my mind employment for the whole night, so that I fell insensibly into a kind of methodical dream, which disposed all my contemplations into a vision or 20 allegory, or what else the reader shall please to call it.

Methoughts I returned to the great hall, where I had been the morning before, but to my surprise, instead of the company that I left there, I saw, towards the upper end of the hall a beautiful virgin, seated on a throne of gold. Her name (as they told me) was Public Credit. The walls, instead of being adorned with pictures and maps, were hung with many Acts of Parliament written in golden letters. At the upper end of the hall was the Magna Charta, with the Act of Uniformity on the right hand, and the Act of Toleration on 30

the left. At the lower end of the hall was the Act of Settlement, which was placed full in the eye of the virgin that sat upon the throne. Both the sides of the hall were covered with such Acts of Parliament as had been made for the establishment of public funds. The lady seemed to set an unspeakable value upon these several pieces of furniture, inasmuch that she often refreshed her eye with them, and often smiled with a secret pleasure as she looked upon them ; but, at the same time, showed a very particular uneasiness, if she
10 saw anything approaching that might hurt them. She appeared, indeed, infinitely timorous in all her behaviour ; and, whether it was from the delicacy of her constitution, or that she was troubled with the vapours, as I was afterwards told by one who I found was none of her well-wishers, she changed colour and startled at everything she heard. She was likewise (as I afterwards found) a greater valetudinarian than any I had ever met with, even in her own sex, and subject to such momentary consumptions, that, in the twinkling of an eye, she would fall away from the most florid complexion,
20 and the most healthful state of body, and wither into a skeleton. Her recoveries were often as sudden as her decays, insomuch that she would revive in a moment out of a wasting distemper, into a habit of the highest health and vigour.

I had very soon an opportunity of observing these quick turns and changes in her constitution. There sat at her feet a couple of secretaries, who received every hour letters from all parts of the world ; which the one or the other of them was perpetually reading to her ; and according to the news she
30 heard, to which she was exceedingly attentive, she changed colour, and discovered many symptoms of health or sickness.

Behind the throne was a prodigious heap of bags of money, which were piled so high that they touched the ceiling. The floor on her right hand, and on her left, was covered with vast sums of gold that rose up in pyramids on either side of her : but this I did not so much wonder at, when I heard,

upon inquiry, that she had the same virtue in her touch, which the poets tell us a Lydian king was formerly possessed of; and that she could convert whatever she pleased into that precious metal.

After a little dizziness, and confused hurry of thought, which a man often meets with in a dream, methoughts the hall was alarmed, the doors flew open, and there entered half a dozen of the most hideous phantoms that I had ever seen (even in a dream) before that time. They came in two by two, though matched in the most dissociable manner, and mingled together in a kind of dance. It would be tedious to describe their habits and persons; for which reason I shall only inform my reader that the first couple were Tyranny and Anarchy, the second were Bigotry and Atheism, the third the Genius of a Commonwealth, and a young man of about twenty-two years of age, whose name I could not learn. He had a sword in his right hand, which in the dance he often brandished at the Act of Settlement; and a citizen, who stood by me, whispered in my ear, that he saw a sponge in his left hand. The dance of so many jarring natures put me in mind of the sun, moon, and earth, in the Rehearsal, that danced together for no other end but to eclipse one another.

The reader will easily suppose, by what has been before said, that the lady on the throne would have been almost frightened to distraction, had she seen but any one of these spectres; what then must have been her condition when she saw them all in a body? She fainted and died away at the sight.

*Et neque jam color est misto candore rubori;
Nec vigor, et vires, et quæ modo visa placebant;
Nec corpus remanet.—Ov. Met. lib. iii.*

30

*Her spirits faint,
Her blooming cheeks assume a pallid taint,
And scarce her form remains.*

There was a great change in the hill of money bags and the heaps of money; the former shrinking, and falling into

so many empty bags, that I now found not above a tenth part of them had been filled with money. The rest that took up the same space, and made the same figure as the bags that were really filled with money, had been blown up with air, and called into my memory the bags full of wind, which Homer tells us his hero received as a present from Æolus. The great heaps of gold, on either side the throne, now appeared to be only heaps of paper, or little piles of notched sticks, bound up together in bundles, like Bath faggots.

- 10 Whilst I was lamenting this sudden desolation that had been made before me, the whole scene vanished : in the room of the frightful spectres there now entered a second dance of apparitions very agreeably matched together, and made up of very amiable phantoms. The first pair was Liberty with Monarchy at her right hand ; the second was Moderation leading in Religion ; and the third a person whom I had never seen, with the Genius of Great Britain. At their first entrance the lady revived ; the bags swelled to their former bulk ; the piles of faggots, and heaps of paper, changed into
20 pyramids of guineas : and, for my own part, I was so transported with joy that I awaked ; though, I must confess, I would fain have fallen asleep again to have closed my vision, if I could have done it.

IV. POPULAR SUPERSTITIONS.

No. 7.]

Thursday, March 8, 1711.

[Addison.

Somnia, terrores magicos, miracula, Sagas,
Nocturnos lemures, portentaque Thessala rides?

Hor. 2 *Ep.* ii. 207, 8.

Visions and magic spells can you despise,
And laugh at witches, ghosts, and prodigies?

GOING yesterday to dine with an old acquaintance, I had the misfortune to find his whole family very much dejected. Upon asking him the occasion of it, he told me that his wife had dreamt a strange dream the night before, which they were afraid portended some misfortune to themselves or to their children. At her coming into the room, I observed a settled melancholy in her countenance, which I should have been troubled for, had I not heard from whence it proceeded. We were no sooner sat down, but, after having looked upon me a little while, "My dear," says she, turning to her husband, "you may now see the stranger that was in the candle last night." Soon after this, as they began to talk of family 10 affairs, a little boy at the lower end of the table told her that he was to go into join-hand on Thursday. "Thursday," says she; "no, child, if it please God, you shall not begin upon Childermas-day; tell your writing-master that Friday will be soon enough." I was reflecting with myself on the oddness of her fancy, and wondering that anybody would establish it as a rule to lose a day in every week. In the midst of these my musings she desired me to reach her a little salt upon the point of my knife, which I did in such a trepidation and hurry of obedience that I let it drop by the way, 20 at which she immediately startled, and said it fell towards her. Upon this I looked very blank; and, observing the concern of the whole table, began to consider myself, with some confusion, as a person that had brought a disaster upon

the family. The lady however recovering herself, after a little space, said to her husband with a sigh, "My dear, misfortunes never come single." My friend, I found, acted but an under-part at his table, and being a man of more good-nature than understanding, thinks himself obliged to fall in with all the passions and humours of his yoke-fellow.

"Do you not remember, child," says she, "that the pigeon-house fell the very afternoon that our careless wench spilt the salt upon the table?" "Yes," says he, "my dear, and the
10 next post brought us an account of the battle of Almanza."

The reader may guess at the figure I made after having done all this mischief. I dispatched my dinner as soon as I could, with my usual taciturnity; when, to my utter confusion, the lady seeing me quitting my knife and fork, and laying them across one another upon my plate, desired me that I would humour her so far as to take them out of that figure, and place them side by side. What the absurdity was which I had committed I did not know, but I suppose there was some traditionary superstition in it; and therefore, in
20 obedience to the lady of the house, I disposed of my knife and fork in two parallel lines, which is the figure I shall always lay them in for the future, though I do not know any reason for it.

It is not difficult for a man to see, that a person has conceived an aversion to him. For my own part I quickly found, by the lady's looks, that she regarded me as a very odd kind of fellow, with an unfortunate aspect: for which reason I took my leave immediately after dinner, and withdrew to my own lodgings. Upon my return home I fell
30 into a profound contemplation on the evils that attend these superstitious follies of mankind; how they subject us to imaginary afflictions, and additional sorrows, that do not properly come within our lot. As if the natural calamities of life were not sufficient for it, we turn the most indifferent circumstances into misfortunes, and suffer as much from trifling accidents as from real evils. I have known the

shooting of a star spoil a night's rest ; and have seen a man in love grow pale and lose his appetite upon the plucking of a merry-thought. A screech owl at midnight has alarmed a family more than a band of robbers ; nay, the voice of a cricket hath struck more terror than the roaring of a lion. There is nothing so inconsiderable which may not appear dreadful to an imagination that is filled with omens and prognostics. (A rusty nail, or a crooked pin, shoot up into prodigies.)

• An old maid, that is troubled with the vapours, produces 10 infinite disturbances of this kind among her friends and neighbours. I know a maiden aunt, of a great family, who is one of these antiquated sybils, that forebodes and prophesies from one end of the year to the other. She is always seeing apparitions, and hearing death-watches ; and was the other day almost frightened out of her wits by the great house-dog, that howled in the stable at a time when she lay ill of the tooth-ache. (Such an extravagant cast of mind engages multitudes of people, not only in impertinent terrors, but in supernumerary duties of life, and arises from that fear and 20 ignorance which are natural to the soul of man.) The horror with which we entertain the thoughts of death (or indeed of any future evil), and the uncertainty of its approach, fill a melancholy mind with innumerable apprehensions and suspicions, and consequently dispose it to the observation of such groundless prodigies and predictions. For as it is the chief concern of wise men to retrench the evils of life by the reasonings of philosophy, it is the employment of fools to multiply them by the sentiments of superstition.

For my own part, I should be very much troubled were I 30 endowed with this divining quality, though it should inform me truly of everything that can befall me. I would not anticipate the relish of any happiness, nor feel the weight of any misery, before it actually arrives.

• I know but one way of fortifying my soul against these gloomy presages and terrors of mind, and that is by securing

- to myself the friendship and protection of that Being who disposes of events and governs futurity. He sees, at one view, the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into all the depths of eternity. When I lay me down to sleep I recommend myself to His care, when I awake I give myself up to His direction. Amidst all the evils that threaten me I will look up to Him for help, and question not but he will either avert them or turn them to my advantage.
- 10 Though I know neither the time nor the manner of the death I am to die, I am not at all solicitous about it, because I am sure that He knows them both, and that He will not fail to comfort and support me under them. C.

V. REFLECTIONS IN WESTMINSTER ABBEY.

No. 26.] Friday, March 30, 1711. [Addison.

*Pallida mors æquo pulsat pede pauperum tabernas
Regumque turres, O beate Sexti,
Vitæ summa brevis spem nos vetat inchoare longam.
Jam te premet nox, fabulæque manes
Et domus exilis Plutonia.*—*Hor. 1 Od. iv. 13.*

- 20 With equal foot, rich friend, impartial fate
Knocks at the college and the palace gate:
Life's span forbids thee to expand thy cares,
And stretch thy hopes beyond thy years:
Night soon will seize, and you must quickly go
To storied ghosts, and Pluto's house below.—*Creech.*

WHEN I am in a serious humour, I very often walk by myself in Westminster Abbey; where the gloominess of the place, and the use to which it is applied, with the solemnity of the building, and the condition of the people who lie in it, are apt to fill the mind with a kind of melancholy, or rather
30 thoughtfulness, that is not disagreeable. I yesterday passed

a whole afternoon in the churchyard, the cloisters, and the church, amusing myself with the tombstones and inscriptions that I met with in those several regions of the dead. (Most of them recorded nothing else of the buried person, but that he was born upon one day, and died upon another: the whole history of his life being comprehended in those two circumstances, that are common to all mankind.) I could not but look upon these registers of existence, whether, of brass or marble, as a kind of satire upon the departed persons; who had left no other memorial of them, but that they were 10 born and that they died. They put me in mind of several persons mentioned in the battles of heroic poems, who have sounding names given them, for no other reason but that they may be killed, and are celebrated for nothing but being knocked on the head.

Γλαυκόν τε Μείδοντά τε Θερσίλοχόν τε.—Hom.
Glaucumque, Medontaque, Thersilochumque.—Virg.

The life of these men is finely described in holy writ by 'the path of an arrow,' which is immediately closed up and lost.

20

Upon my going into the church, I entertained myself with the digging of a grave; and saw in every shovelful of it that was thrown up, the fragment of a bone or skull intermixt with a kind of fresh mouldering earth, that some time or other had a place in the composition of a human body. Upon this I began to consider with myself what innumerable multitudes of people lay confused together under the pavement of that ancient cathedral; how men and women, friends and enemies, priests and soldiers, monks and prebendaries, were crumbled amongst one another, and blended together in 30 the same common mass; how beauty, strength, and youth, with old age, weakness, and deformity, lay undistinguished in the same promiscuous heap of matter.

After having thus surveyed this great magazine of mortality, as it were, in the lump, I examined it more par-

ticularly by the accounts which I found on several of the monuments which are raised in every quarter of that ancient fabric. Some of them were covered with such extravagant epitaphs, that, if it were possible for the dead person to be acquainted with them, he would blush at the praises which his friends have bestowed upon him. There are others so excessively modest, that they deliver the character of the person departed in Greek or Hebrew, and by that means are not understood once in a twelvemonth.

10 In the poetical quarter, I found there were poets who had no monuments, and monuments which had no poets. I observed, indeed, that the present war had filled the church with many of these uninhabited monuments, which had been erected to the memory of persons whose bodies were perhaps buried in the plains of Blenheim, or in the bosom of the ocean.

I could not but be very much delighted with several modern epitaphs, which are written with great elegance of expression and justness of thought, and therefore do honour
20 to the living as well as to the dead. As a foreigner is very apt to conceive an idea of the ignorance or politeness of a nation from the ^{character} turn of their public monuments and inscriptions, they should be submitted to the perusal of men of learning and genius, before they are put in execution. Sir Cloudesly Shovel's monument has very often given me great offence: instead of the brave rough English admiral, which was the distinguishing character of that plain gallant man, he is represented on his tomb by the figure of a beau, dressed in a long periwig, and reposing himself upon velvet cushions
30 under a canopy of state. The inscription is answerable to the monument; for instead of celebrating the many remarkable actions he had performed in the service of his country, it acquaints us only with the manner of his death, in which it was impossible for him to reap any honour. The Dutch, whom we are apt to despise for want of genius, show an infinitely greater taste of antiquity and politeness in their

buildings and works of this nature, than what we meet with in those of our own country. The monuments of their admirals, which have been erected at the public expense, represent them like themselves ; and are adorned with rostral crowns and naval ornaments, with beautiful festoons of seaweed, shells, and coral.

But to return to our subject. I have left the repository of our English kings for the contemplation of another day, when I shall find my mind disposed for so serious an amusement. I know that entertainments of this nature are apt to raise dark and dismal thoughts in timorous minds and gloomy imaginations ; but for my own part, though I am always serious, I do not know what it is to be melancholy ; and can therefore take a view of nature in her deep and solemn scenes, with the same pleasure as in her most gay and delightful ones. By these means I can improve myself with those objects which others consider with terror. When I look upon the tombs of the great, every emotion of envy dies in me ; when I read the epitaphs of the beautiful, every inordinate desire goes out ; when I meet with the grief of 20 parents upon a tomb-stone, my heart melts with compassion ; when I see the tomb of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow ; when I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great 30 day when we shall all of us be contemporaries, and make our appearance together.

VI. FALSE WIT AND HUMOUR.

No. 35.]

Tuesday, April 10, 1711.

[Addison.

Risu inepto res ineptior nulla est.

Catull. *Carm.* 39, 16.

Nothing so foolish as the laugh of fools.

AMONG all kinds of writing, there is none in which authors are more apt to miscarry than in works of humour, as there is none in which they are more ambitious to excel. It is not an imagination that teems with monsters, an head that is filled with extravagant conceptions, which is capable of furnishing the world with diversions of this nature; and yet if we look into the productions of several writers who set up
 10 for men of humour, what wild irregular fancies, what unnatural distortions of thought do we meet with? If they speak nonsense, they believe they are talking humour; and when they have drawn together a scheme of absurd, inconsistent ideas, they are not able to read it over to themselves without laughing. These poor gentlemen endeavour to gain themselves the reputation of wits and humorists, by such monstrous conceits as mostly qualify them for Bedlam; not considering that humour should always lie under the check
 of reason, and that it requires the direction of the nicest
 20 judgment, by so much the more as it indulges itself in the most boundless freedoms. There is a kind of nature that is to be observed in this sort of compositions, as well as in all other, and a certain regularity of thought which must discover the writer to be a man of sense, at the same time that he appears altogether given up to caprice. For my part, when I read the delirious mirth of an unskilled author, I cannot be so barbarous as to divert myself with it, but am rather apt to pity the man than to laugh at anything he writes.

The deceased Mr. Shadwell, who had himself a great deal of the talent which I am treating of, represents an empty rake, in one of his plays, as very much surprised to hear one say that breaking of windows was not humour; and I question not but several English readers will be as much startled to hear me affirm that many of those raving incoherent pieces, which are often spread among us under odd chimerical titles, are rather the offsprings of a distempered brain than works of humour.

It is indeed much easier to describe what is not humour 10 than what is; and very difficult to define it otherwise than as Cowley has done wit, by negatives. Were I to give my own notions of it, I would deliver them after Plato's manner, in a kind of allegory, and by supposing humour to be a person, deduce to him all his qualifications, according to the following genealogy. Truth was the founder of the family, and the father of Good Sense. Good Sense was the father of Wit, who married a lady of a collateral line called Mirth, by whom he had issue Humour. Humour therefore being the youngest of this illustrious family, and descended from 20 parents of such different dispositions, is very various and unequal in his temper; sometimes you see him putting on grave looks and a solemn habit, sometimes airy in his behaviour and fantastic in his dress: insomuch that at different times he appears as serious as a judge, and as jocular as a merry-andrew. But as he has a great deal of the mother in his constitution, whatever mood he is in, he never fails to make his company laugh.

But since there is an impostor abroad, who takes upon him the name of this young gentleman, and would willingly pass 30 for him in the world; to the end that well-meaning persons may not be imposed upon by cheats, I would desire my readers, when they meet with this pretender, to look into his parentage, and to examine him strictly, whether or no he be remotely allied to Truth, and lineally descended from Good Sense; if not, they may conclude him a counterfeit. They

may likewise distinguish him by a loud and excessive laughter, in which he seldom gets his company to join with him. For, as True Humour generally looks serious, whilst everybody laughs about him; False Humour is always laughing, whilst everybody about him looks serious. I shall only add, if he has not in him a mixture of both parents, that is, if he would pass for the offspring of Wit without Mirth, or Mirth without Wit, you may conclude him to be altogether spurious, and a cheat.

- 10 The impostor of whom I am speaking descends originally from Falsehood, who was the mother of Nonsense, who was brought to bed of a son called Frenzy, who married one of the daughters of Folly, commonly known by the name of Laughter, or whom he begot that monstrous infant of which I have been here speaking. I shall set down at length the genealogical table of False Humour, and at the same time place under it the genealogy of True Humour, that the reader may at one view behold their different pedigrees and relations.

20

FALSEHOOD.

NONSENSE.

FRENZY.—LAUGHTER.

FALSE HUMOUR.

TRUTH.

GOOD SENSE.

WIT.—MIRTH.

HUMOUR.

- I might extend the allegory by mentioning several of the children of False Humour, who are more in number than the
 30 sands of the sea, and might in particular enumerate the many sons and daughters which he has begot in this island. But as this would be a very invidious task, I shall only observe in general that False Humour differs from the True as a monkey does from a man.

First of all, He is exceedingly given to little apish tricks and buffooneries.

Secondly, He so much delights in mimicry that it is all one to him whether he exposes by it vice and folly, luxury and avarice ; or, on the contrary, virtue and wisdom, pain and poverty.

Thirdly, He is wonderfully unlucky, insomuch that he will bite the hand that feeds him, and endeavour to ridicule both friends and foes indifferently. For having but small talents he must be merry *where he can*, not *where he should*. 10

Fourthly, Being entirely void of reason he pursues no point either of morality or instruction, but is ludicrous only for the sake of being so.

Fifthly, Being incapable of anything but mock representations, his ridicule is always personal, and aimed at the vicious man or the writer, not at the vice or at the writing.

I have here only pointed at the whole species of false humourists ; but as one of my principal designs in this paper is to beat down that malignant spirit which discovers itself in the writings of the present age, I shall not scruple 20 for the future to single out any of the small wits that infest the world with such compositions as are ill-natured, immoral, and absurd. This is the only exception which I shall make to the general rule I have prescribed myself, of *attacking multitudes*. Since every honest man ought to look upon himself as in a natural state of war with the libeller and lampooner, and to annoy them wherever they fall in his way. This is but retaliating upon them. and treating them as they treat others.

C.

VII. REMARKS ON THE ENGLISH BY THE INDIAN KINGS.

No. 50.]

Friday, April 27, 1711.

[Addison.

Nunquam aliud Natura, aliud Sapientia dixit.

Juv. Sat. xix. 321.

Good taste and nature always speak the same.

WHEN the four Indian kings were in this country about a twelvemonth ago, I often mixed with the rabble, and followed them a whole day together, being wonderfully struck with the sight of everything that is new or uncommon. I have, since their departure, employed a friend to make many inquiries of their landlord, the upholsterer, relating to their manners and conversation, as also concerning the remarks 10 which they made in this country ; for, next to the forming a right notion of such strangers, I should be desirous of learning what ideas they had conceived of us.

The upholsterer, finding my friend very inquisitive about these his lodgers, brought him some time since a little bundle of papers, which he assured him were written by King Sa Ga Yean Qua Rash Tow, and, as he supposes, left behind by some mistake. These papers are now translated, and contain abundance of very odd observations, which I find this little fraternity of kings made during their stay in the isle of 20 Great Britain. I shall present my reader with a short specimen of them in this paper, and may perhaps communicate more to him hereafter. In the article of London are the following words, which, without doubt, are meant of the Church of St. Paul.

“ On the most rising part of the town there stands a huge house, big enough to contain the whole nation of which I am king. Our good brother, E Tow O Kram, King of the Rivers, is of opinion it was made by the hands of that

great God to whom it is consecrated. The kings of Grana-
jah and of the Six Nations believe that it was created with
the earth, and produced on the same day with the sun and
moon. But for my own part, by the best information that
I could get of this matter, I am apt to think that this
prodigious pile was fashioned into the shape it now bears
by several tools and instruments, of which they have a
wonderful variety in this country. It was probably at first
a huge misshapen rock that grew upon the top of the hill,
which the natives of the country, after having cut it into a 10
kind of regular figure, bored and hollowed with incredible
pains and industry, till they had wrought in it all those
beautiful vaults and caverns into which it is divided at this
day. As soon as this rock was thus curiously scooped to
their liking, a prodigious number of hands must have been
employed in chipping the outside of it, which is now as
smooth as the surface of a pebble; and it is in several
places hewn out into pillars that stand like the trunks of so
many trees, bound about the top with garlands of leaves.
It is probable that when this great work was begun, which 20
must have been many hundred years ago, there was some
religion among this people, for they gave it the name of a
temple, and have a tradition that it was designed for men
to pay their devotions in. And, indeed, there are several
reasons which make us think that the natives of this
country had formerly among them some sort of worship, for
they set apart every seventh day as sacred; but upon my
going into one of these houses on that day I could not observe
any circumstance of devotion in their behaviour. There
was indeed a man in black who was mounted above the 30
rest, and seemed to utter something with a great deal of
vehemence; but as for those underneath him, instead of
paying their worship to the deity of the place, they were
most of them bowing and curtsying to one another, and a
considerable number of them fast asleep.

“The queen of the country appointed two men to attend

us that had enough of our language to make themselves understood in some few particulars. But we soon perceived these two were great enemies to one another, and did not always agree in the same story. We could make a shift to gather out of one of them, that this island was very much infested with a monstrous kind of animals, in the shape of men, called Whigs; and he often told us that he hoped we should meet with none of them in our way, for that if we did they would be apt to knock us down for
10 being kings.

“Our other interpreter used to talk very much of a kind of animal called a Tory, that was as great a monster as the Whigs, and would treat us as ill for being foreigners. These two creatures, it seems, are born with a secret antipathy to one another, and engage when they meet as naturally as the elephant and the rhinoceros. But as we saw none of either of these species, we are apt to think that our guides deceived us with misrepresentations and fictions, and amused us with an account of such monsters as are not
20 really in this country.

“These particulars we made a shift to pick out from the discourse of our interpreters, which we put together as well as we could, being able to understand but here and there a word of what they said, and afterwards making up the meaning of it among ourselves. The men of the country are very cunning and ingenious in handicraft works, but withal so very idle that we often saw young lusty raw-boned fellows carried up and down the streets in little covered rooms by a couple of porters who are hired for that service. Their dress
30 is likewise very barbarous, for they almost strangle themselves about the neck, and bind their bodies with many ligatures, that we are apt to think are the occasion of several distempers among them which our country is entirely free from. Instead of those beautiful feathers with which we adorn our heads, they often buy up a monstrous bush of hair which covers their heads, and falls down in a large fleece

below the middle of their backs, with which they walk up and down the streets, and are as proud of it as if it was of their own growth.

"We were invited to one of their public diversions, where we hoped to have seen the great men of their country running down a stag or pitching a bar, that we might have discovered who were the persons of the greatest abilities among them; but instead of that they conveyed us into a huge room lighted up with abundance of candles, where this lazy people sat still above three hours to see several feats of 10 ingenuity performed by others, who it seems were paid for it.

"As for the women of the country, not being able to talk with them, we could only make our remarks upon them at a distance. They let the hair of their heads grow to a great length; but as the men make a great show with heads of hair that are not of their own, the women, who they say have very fine heads of hair, tie it up in a knot and cover it from being seen. The women look like angels, and would be more beautiful than the sun were it not for little black spots that are apt to break out in their faces, and sometimes rise in very 20 odd figures. I have observed that those little blemishes wear off very soon, but when they disappear in one part of the face they are very apt to break out in another, insomuch that I have seen a spot upon the forehead in the afternoon, which was upon the chin in the morning."

The author then proceeds to show the absurdity of breeches and petticoats, with many other curious observations, which I shall reserve for another occasion. I cannot, however, conclude this paper without taking notice that amidst these wild remarks there now and then appears something very 30 reasonable. I cannot likewise forbear, observing that we are all guilty in some measure of the same narrow way of thinking which we meet with in this abstract of the Indian journal, when we fancy the customs, dress, and manners of other countries are ridiculous and extravagant, if they do not resemble those of our own. C.

VIII. VISION OF MARRATON.

No. 56.]

Friday, May 4, 1711.

[Addison.

Felices errore suo.—Lucan, l. 454.

Happy in their mistake.

THE Americans believe that all creatures have souls, not only men and women, but brutes, vegetables, nay, even the most inanimate things, as stocks and stones. They believe the same of all the works of art, as of knives, boats, looking-glasses: and that as any of these things perish, their souls go into another world, which is habited by the ghosts of men and women. For this reason they always place by the corpse
 10 of their dead friend a bow and arrows, that he may make use of the souls of them in the other world, as he did of their wooden bodies in this. How absurd soever such an opinion as this may appear, our European philosophers have maintained several notions altogether as improbable. Some of Plato's followers in particular, when they talk of the world of ideas, entertain us with substances and beings no less extravagant and chimerical. Many Aristotelians have likewise spoken as unintelligibly of their substantial forms. I shall only instance Albertus Magnus, who in his dissertation
 20 upon the loadstone, observing that fire will destroy its magnetic virtues, tells us that he took particular notice of one as it lay glowing amidst an heap of burning coals, and that he perceived a certain blue vapour to arise from it, which he believed might be the substantial form, that is, in our West Indian phrase, the soul of the loadstone.

There is a tradition among the Americans, that one of their countrymen descended in a vision to the great repository of souls, or, as we call it here, to the other world; and that upon his return he gave his friends a distinct account of
 30 everything he saw among those regions of the dead. A

friend of mine, whom I have formerly mentioned, prevailed upon one of the interpreters of the Indian kings, to inquire of them, if possible, what tradition they have among them of this matter ; which, as well as he could learn by those many questions which he asked them at several times, was in substance as follows.

The visionary, whose name was Marraton, after having travelled for a long space under an hollow mountain, arrived at length on the confines of this world of spirits ; but could not enter it by reason of a thick forest made up of bushes, 10
brambles, and pointed thorns, so perplexed and interwoven with one another that it was impossible to find a passage through it. Whilst he was looking about for some track or pathway that might be worn in any part of it, he saw an huge lion couched under the side of it, who kept his eye upon him in the same posture as when he watches for his prey. The Indian immediately started back, whilst the lion rose with a spring, and leaped towards him. Being wholly destitute of all other weapons, he stooped down to take up an huge stone in his hand ; but to his infinite surprise grasped 20
nothing, and found the supposed stone to be only the apparition of one. If he was disappointed on this side, he was as much pleased on the other, when he found the lion, which had seized on his left shoulder, had no power to hurt him, and was only the ghost of that ravenous creature which it appeared to be. He no sooner got rid of his impotent enemy, but he marched up to the wood, and after having surveyed it for some time, endeavoured to press into one part of it that was a little thinner than the rest ; when, again to his great surprise, he found the bushes made no resistance, but that he 30
walked through briars and brambles with the same ease as through the open air ; and, in short, that the whole wood was nothing else but a wood of shades. He immediately concluded that this huge thicket of thorns and brakes was designed as a kind of fence or quick-set hedge to the ghosts it enclosed ; and that probably their soft substances might

be torn by these subtle points and prickles, which were too weak to make any impressions in flesh and blood. With this thought he resolved to travel through this intricate wood ; when by degrees he felt a gale of perfumes breathing upon him, that grew stronger and sweeter in proportion as he advanced. He had not proceeded much farther when he observed the thorns and briers to end, and give place to a thousand beautiful green trees covered with blossoms of the finest scents and colours, that formed a wilderness of sweets, 10 and were a kind of lining to those ragged scenes which he had before passed through. As he was coming out of this delightful part of the wood, and entering upon the plains it enclosed, he saw several horsemen rushing by him, and a little while after heard the cry of a pack of dogs. He had not listened long before he saw the apparition of a milk-white steed, with a young man on the back of it, advancing upon full stretch after the souls of about an hundred beagles that were hunting down the ghost of an hare, which ran away before them with an unspeakable swiftness. As the man on 20 the milk-white steed came by him, he looked upon him very attentively, and found him to be the young prince Nicharagua, who died about half a year before, and by reason of his great virtues was at that time lamented over all the western parts of America.

He had no sooner got out of the wood but he was entertained with such a landscape of flowery plains, green meadows, running streams, sunny hills, and shady vales, as were not to be represented by his own expressions, nor, as he said, by the conceptions of others. This happy region was peopled with 30 innumerable swarms of spirits, who applied themselves to exercises and diversions according as their fancies led them. Some of them were tossing the figure of a quoit ; others were pitching the shadow of a bar ; others were breaking the apparition of a horse ; and multitudes employing themselves upon ingenious handicrafts with the souls of departed utensils ; for that is the name which in the Indian language

they give their tools when they are burnt or broken. As he travelled through this delightful scene, he was very often tempted to pluck the flowers that rose everywhere about him in the greatest variety and profusion, having never seen several of them in his own country ; but he quickly found, that though they were objects of his sight, they were not liable to his touch. He at length came to the side of a great river, and being a good fisherman himself, stood upon the banks of it some time to look upon an angler that had taken a great many shapes of fishes, which lay floouncing up and 10 down by him.

I should have told my reader, that this Indian had been formerly married to one of the greatest beauties of his country, by whom he had several children. This couple were so famous for their love and constancy to one another, that the Indians to this day, when they give a married man joy of his wife, wish that they may live together like Marraton and Yaratilda. Marraton had not stood long by the fisherman when he saw the shadow of his beloved Yaratilda, who had for some time fixed her eye upon him, before 20 he discovered her. Her arms were stretched out towards him ; floods of tears ran down her eyes ; her looks, her hands, her voice called him over to her ; and at the same time seemed to tell him that the river was unpassable. Who can describe the passion made up of joy, sorrow, love, desire, astonishment, that rose in the Indian upon the sight of his dear Yaratilda ? he could express it by nothing but his tears, which ran like a river down his cheeks as he looked upon her. He had not stood in this posture long, before he plunged into the stream that lay before him ; and finding it to be nothing 30 but the phantom of a river, stalked on the bottom of it till he arose on the other side. At his approach Yaratilda flew into his arms, whilst Marraton wished himself disencumbered of that body which kept her from his embraces. After many questions and endearments on both sides, she conducted him to a bower which she had dressed with her own hands with

all the ornaments that could be met with in those blooming regions. She had made it gay beyond imagination, and was every day adding something new to it. As Marraton stood astonished at the unspeakable beauty of her habitation, and ravished with the fragrancy that came from every part of it, Yaratilda told him that she was preparing this bower for his reception, as well knowing that his piety to his God, and his faithful dealing towards men, would certainly bring him to that happy place, whenever his life should be at an end. She
10 then brought two of her children to him, who died some years before, and resided with her in the same delightful bower ; advising him to breed up those others which were still with him in such a manner, that they might hereafter all of them meet together in this happy place.

This tradition tells us further, that he had afterwards a sight of those dismal habitations which are the portion of ill men after death ; and mentions several molten seas of gold, in which were plunged the souls of barbarous Europeans, who put to the sword so many thousands of poor Indians for
20 the sake of that precious metal : but having already touched upon the chief points of this tradition, and exceeded the measure of my paper, I shall not give any further account of it.

IX. VISIT TO THE ROYAL EXCHANGE.

No. 69.]

Saturday, May 19, 1711.

[Addison.

Hic segetes, illic veniunt felicius uvæ :
 Arborei fœtus alibi, atque injussa virescunt
 Gramina. Nonne vides, croceæ ut Tmolus odores,
 India mittit ebur, molles sua thura Sabæi ?
 At Chalybes nudi ferrum, virosæque Pontus
 Castorea, Eliadum palmas Epirus equarum ?
 Continuo has leges æternaque fœdera certis
 Imposuit Natura locis.—Virg. *Georg.* 1. 54.

This ground with Bacchus, that with Ceres suits ;
 That other loads the trees with happy fruits, • •
 A fourth with grass, unbidden decks the ground :
 Thus Tmolus is with yellow saffron crown'd ;
 India black ebon and white iv'ry bears ;
 And soft Idume weeps her od'rous tears :
 Thus Pontus sends her beaver stones from far :
 And naked Spaniards temper steel for war :
 Epirus for th' Elean chariot breeds
 (In hopes of palms) a race of running steeds.
 This is th' original contract ; these the laws
 Imposed by nature, and by nature's cause.—Dryden.

10

20

THERE is no place in the town which I so much love to frequent as the Royal Exchange. It gives me a secret satisfaction, and, in some measure, gratifies my vanity, as I am an Englishman, to see so rich an assembly of countrymen and foreigners consulting together upon the private business of mankind, and making this metropolis a kind of emporium for the whole earth. I must confess I look upon high-change to be a great council, in which all considerable nations have their representatives. (Factors in the trading world are what ambassadors are in the politic world;) they negotiate affairs, conclude treaties, and maintain a good correspondence between those wealthy societies of men that are divided from one another by seas and oceans, or live on the different

extremities of a continent. I have often been pleased to hear disputes adjusted between an inhabitant of Japan and an alderman of London, or to see a subject of the Great Mogul entering into a league with one of the Czar of Muscovy. I am infinitely delighted in mixing with these several ministers of commerce, as they are distinguished by their different walks and different languages : sometimes I am jostled among a body of Armenians ; sometimes I am lost in a crowd of Jews ; and sometimes make one in a group
 10 of Dutchmen. (I am a Dane, Swede, or Frenchman at different times ; or rather fancy myself like the old philosopher, who upon being asked what countryman he was, replied that he was a citizen of the world.)

Though I very frequently visit this busy multitude of people, I am known to nobody there but my friend Sir Andrew, who often smiles upon me as he sees me bustling in the crowd, but at the same time connives at my presence without taking any further notice of me. There is indeed a merchant of Egypt, who just knows me by sight, having
 20 formerly remitted me some money to Grand Cairo ; but as I am not versed in the modern Coptic, our conferences go no further than a bow and a grimace.

This grand scene of business gives me an infinite variety of solid and substantial entertainments. As I am a great lover of mankind, my heart naturally overflows with pleasure at the sight of a prosperous and happy multitude, insomuch, that
 at many public solemnities I cannot forbear expressing my joy with tears that have stolen down my cheeks. For this reason I am wonderfully delighted to see such a body of men thriving in their own private fortunes, and at the same time promoting the public stock ; or, in other words, raising estates for
 30 their own families, by bringing into their country whatever is wanting, and carrying out of it whatever is superfluous.

Nature seems to have taken a peculiar care to disseminate the blessings among the different regions of the world, with an eye to this mutual intercourse and traffic among mankind,

that the natives of the several parts of the globe might have a kind of dependence upon one another, and be united together by this common interest. Almost every degree produces something peculiar to it. The food often grows in one country and the sauce in another. The fruits of Portugal are corrected by the products of Barbadoes; the infusion of a China plant sweetened with the pith of an Indian cane. The Philippic Islands give a flavour to our European bowls. The single dress of a woman of quality is often the product of a hundred climates. • The muff and the fan come together 10 from the different ends of the earth. The scarf is sent from the torrid zone, and the tippet from beneath the pole. The brocade petticoat rises out of the mines of Peru, and the diamond necklace out of the bowels of Indostan.

¶ If we consider our own country in its natural prospect, without any of the benefits and advantages of commerce, what a barren, uncomfortable spot of earth falls to our share! Natural historians tell us, that no fruit grows originally among us besides hips and haws, acorns and pig-nuts, with other delicacies of the like nature; that our climate of itself, 20 and without the assistance of art, can make no further advances towards a plum than to a sloe, and carries an apple to no greater a perfection than a crab: that our melons, our peaches, our figs, our apricots, and cherries, are strangers among us, imported in different ages, and naturalized in our English gardens; and that they would all degenerate and fall away into the trash of our own country, if they were wholly neglected by the planter, and left to the mercy of our sun and soil. Nor has traffic more enriched our vegetable world, than it has improved the whole face of nature among 30 us. Our ships are laden with the harvest of every climate: our tables are stored with spices, and oils, and wines; our rooms are filled with pyramids of China, and adorned with the workmanship of Japan; our morning's draught comes to us from the remotest corners of the earth; we repair our bodies by the drugs of America, and repose ourselves under

Indian canopies. My friend Sir Andrew calls the vineyards of France our gardens ; the spice-islands our hot-beds ; the Persians our silk-weavers, and the Chinese our potters. Nature indeed furnishes us with the bare necessities of life, but traffic gives us a great variety of what is useful, and at the same time supplies us with everything that is convenient and ornamental. Nor is it the least part of this our happiness, that while we enjoy the remotest products of the north and south, we are free from those extremities of weather which
 10 give them birth ; that our eyes are refreshed with the green fields of Britain, at the same time that our palates are feasted with fruits that rise between the tropics.

For these reasons there are not more useful members in a commonwealth than merchants. They knit mankind together in a mutual intercourse of good offices, distribute the gifts of nature, find work for the poor, and wealth to the rich, and magnificence to the great. Our English merchant converts the tin of his own country into gold, and exchanges his wool for rubies. The Mahometans are clothed in our
 20 British manufacture, and the inhabitants of the frozen zone warmed with the fleeces of our sheep.

When I have been upon the Change, I have often fancied one of our old kings standing in person, where he is represented in effigy, and looking down upon the wealthy concourse of people with which that place is every day filled. In this case, how would he be surprised to hear all the languages of Europe spoken in this little spot of his former dominions, and to see so many private men, who in his time would have been the vassals of some powerful baron, negotiating like
 30 princes for greater sums of money than were formerly to be met with in the royal treasury ! Trade, without enlarging the British territories, has given us a kind of additional empire : it has multiplied the number of the rich, made our landed estates infinitely more valuable than they were formerly, and added to them an accession of other estates as valuable as the lands themselves.

X. ACCOUNT OF THE EVERLASTING CLUB.

No. 72.] Wednesday, May 23, 1711. [Addison.

Genus immortale manet, multosque per annos
Stat fortuna domus, et avi numerantur avorum.

Virg. *Georg.* iv. 208.

Th' immortal line in sure succession reigns,
The fortune of the family remains,
And grandsires' grandsons the long list contains.—Dryden.

HAVING already given my reader an account of several extraordinary clubs, both ancient and modern, I did not design to have troubled him with any more narratives of this nature, but I have lately received information of a club which I can call neither ancient nor modern, that I daresay 10 will be no less surprising to my reader than it was to myself, for which reason I shall communicate it to the public as one of the greatest curiosities in its kind.

A friend of mine complaining of a tradesman who is related to him, after having represented him as a very idle worthless fellow who neglected his family, and spent most of his time over a bottle, told me, to conclude his character, that he was a member of the Everlasting Club. So very odd a title raised my curiosity to inquire into the nature of a club that had such a sounding name, upon which my friend 20 gave me the following account :—

The Everlasting Club consists of a hundred members, who divide the whole twenty-four hours among them in such a manner that the club sits day and night from one end of the year to another, no party presuming to rise till they are relieved by those who are in course to succeed them. By this means, a member of the Everlasting Club never wants company, for though he is not upon duty himself he is sure to find some who are ; so that if he be disposed to take a whet, a nooning, an evening's draught, or a bottle after midnight, 30

he goes to the club and finds a knot of friends to his mind.

It is a maxim in this club that the steward never dies ; for as they succeed one another by way of rotation, no man is to quit the great elbow chair which stands at the upper end of the table, until his successor is in a readiness to fill it; insomuch that there has not been a *sede vacante* in the memory of man.

This club was instituted towards the end (or, as some of
10 them say, about the middle) of the civil wars, and continued without interruption till the time of the great fire, which burnt them out and dispersed them for several weeks. The steward at that time maintained his post till he had like to have been blown up with a neighbouring house (which was demolished in order to stop the fire), and would not leave the chair at last till he had emptied all the bottles upon the table, and received repeated directions from the club to withdraw himself. This steward is frequently talked of in the club, and looked upon by every member of it as a greater
20 man than the famous captain mentioned in my Lord Clarendon, who was burned in his ship because he would not quit it without orders. It is said that towards the close of 1700, being the great year of jubilee, the club had it under consideration whether they should break up or continue their session ; but after many speeches and debates it was at length agreed to sit out the other century. This resolution passed in a general club *nemine contradicente*. no man opposing it

Having given this short account of the institution and continuation of the Everlasting Club, I should here endeavour
30 vour to say something of the manners and characters of its several members, which I shall do according to the best lights I have received in this matter.

It appears by their books in general that since their first institution they have smoked fifty tons of tobacco, drank thirty thousand butts of ale, one thousand hogsheads of red port, two hundred barrels of brandy, and a kilderkin of

small beer. There has been likewise a great consumption of cards. It is also said that they observe the law in Ben Jonson's Club, which orders the fire to be always kept in (*focus perennis esto*) as well for the convenience of lighting their pipes, as to cure the dampness of the club-room. They have an old woman in the nature of a vestal, whose business it is to cherish and perpetuate the fire which burns from generation to generation, and has seen the glass-house fires in and out above an hundred times.

The Everlasting Club treats all other clubs with an eye of 10 contempt, and talks even of the Kit-Cat and October as of a couple of upstarts. Their ordinary discourse (as much as I have been able to learn of it) turns altogether upon such adventures as have passed in their own assembly; of members who have taken the glass in their turns for a week together, without stirring out of their club; of others who have smoked an hundred pipes at a sitting; of others who have not missed their morning's draught for twenty years together; sometimes they speak in raptures of a run of ale in King Charles's reign; and sometimes reflect with astonish- 20 ment upon games at whisk which have been miraculously recovered by members of the society, when in all human probability the case was desperate.

They delight in several old catches, which they sing at all hours to encourage one another to moisten their clay, and grow immortal by drinking, with many other edifying exhortations of the like nature.

There are four general clubs held in a year, at which times they fill up vacancies, appoint waiters, confirm the old fire-maker or elect a new one, settle contributions for coals, pipes, 30 tobacco, and other necessities.

The senior member has outlived the whole club twice over, and has been drunk with the grandfathers of some of the present sitting members.

XI. PARTY PATCHES.

No. 81.]

Saturday, June 2, 1711.

[Addison.

*Qualis ubi audito venantum murmure Tigris,
Horruit in maculas.*—Stat. *Theb.* ii, 128.

As when the tigress hears the hunter's din,
Dark angry spots distain her glossy skin.

ABOUT the middle of last winter I went to see an opera at the theatre in the Haymarket, where I could not but take notice of two parties of very fine women, that had placed themselves in the opposite side boxes, and seemed drawn up in a kind of battle-array one against another. After a short
10 survey of them, I found they were patched differently; the faces, on one hand, being spotted on the right side of the forehead, and those upon the other on the left. I quickly perceived that they cast hostile glances upon one another; and that their patches were placed in those different situations as party signals to distinguish friends from foes. In the middle boxes, between these two opposite bodies, were several ladies who patched indifferently on both sides of their faces, and seemed to sit there with no other intention but to see the opera. Upon inquiry I found that the body of Amazons
20 on my right hand were Whigs, and those on my left Tories; and that those who had placed themselves in the middle boxes were a neutral party, whose faces had not yet declared themselves. These last, however, as I afterwards found, diminished daily, and took their party with one side or the other insomuch that I observed in several of them the patches, which were before dispersed equally, are now all gone over to the Whig or the Tory side of the face. The censorious say that the men whose hearts are aimed at are very often the occasions that one part of the face is thus dis-
30 honoured, and lies under a kind of disgrace, while the other is so much set off and adorned by the owner; and that the

patches turn to the right or to the left, according to the principles of the man who is most in favour. But whatever may be the motives of a few fantastical coquettes, who do not patch for the public good so much as for their own private advantage, it is certain that there are several women of honour who patch out of principle, and with an eye to the interest of their country. Nay, I am informed that some of them adhere so steadfastly to their party, and are so far from sacrificing their zeal for the public to their passions for any particular person, that in a late draught of marriage articles 10 a lady has stipulated with her husband that whatever his opinions are, she shall be at liberty to patch on which side she pleases.

I must here take notice that Rosalinda, a famous Whig partisan, has, most unfortunately, a very beautiful mole on the Tory part of her forehead, which being very conspicuous, has occasioned many mistakes, and given an handle to her enemies to misrepresent her face, as though it had revolted from the Whig interest. But whatever this natural patch may seem to insinuate, it is well known that her notions of 20 government are still the same. This unlucky mole, however, has misled several coxcombs; and like the hanging out of false colours, made some of them converse with Rosalinda in what they thought the spirit of her party, when on a sudden she has given them an unexpected fire, that has sunk them all at once. If Rosalinda is unfortunate in her mole, Nigra-nilla is as unhappy in a pimple, which forces her, against her inclinations, to patch on the Whig side.

I am told that many virtuous matrons, who formerly have been taught to believe that this artificial spotting of the face 30 was unlawful, are now reconciled by a zeal for their cause, to what they could not be prompted by a concern for their beauty. This way of declaring war upon one another puts me in mind of what is reported of the tigress, that several spots rise in her skin when she is angry; or, as Mr. Cowley has imitated the verses that stand as the motto of this paper,

—She swells with angry pride,
And calls forth all her spots on every side.

When I was in the theatre the time above-mentioned, I had the curiosity to count the patches on both sides, and found the Tory patches to be about twenty stronger than the Whig; but to make amends for this small inequality, I the next morning found the whole puppet-show filled with faces spotted after the Whiggish manner. Whether or no the ladies had retreated hither in order to rally their forces I cannot tell, but the next night they came in so great a body to the opera that they outnumbered the enemy.

This account of party patches will, I am afraid, appear improbable to those who live at a distance from the fashionable world; but as it is a distinction of a very singular nature, and what perhaps may never meet with a parallel, I think I should not have discharged the office of a faithful Spectator had I not recorded it.

I have endeavoured to expose this party rage in women, as it only serves to aggravate the hatred and animosities that reign among men, and in a great measure deprives the fair sex of those peculiar charms with which nature has endowed them.

When the Romans and Sabines were at war, and just upon the point of giving battle, the women who were allied to both of them interposed with so many tears and entreaties that they prevented the mutual slaughter which threatened both parties, and united them together in a firm and lasting peace.

I would recommend this noble example to our British ladies, at a time when their country is torn with so many natural divisions, that if they continue, it will be a misfortune to be born in it. The Greeks thought it so improper for women to interest themselves in competitions and contentions, that for this reason, among others, they forbade them, under pain of death, to be present at the Olympic games, notwithstanding these were the public diversions of all Greece.

As our English women excel those of all nations in beauty, they should endeavour to outshine them in all other accomplishments proper to the sex, and to distinguish themselves as tender mothers and faithful wives, rather than as furious partisans. Female virtues are of a domestic turn. The family is the proper province for private women to shine in. If they must be showing their zeal for the public, let it not be against those who are perhaps of the same family, or at least of the same religion or nation, but against those who are the open, professed, undoubted enemies of their faith, liberty, 10 and country. When the Romans were pressed with a foreign enemy, the ladies voluntarily contributed all their rings and jewels to assist the government under the public exigence, which appeared so laudable an action in the eyes of their countrymen, that from thenceforth it was permitted by a law to pronounce public orations at the funeral of a woman in praise of the deceased person, which till that time was peculiar to men.

Would our English ladies, instead of sticking on a patch against those of their own country, show themselves so truly 20 public-spirited as to sacrifice every one her necklace against the common enemy, what decrees ought not to be made in favour of them?

Since I am recollecting upon this subject such passages as occur to my memory out of ancient authors, I cannot omit a sentence in the celebrated funeral oration of Pericles, which he made in honour of those brave Athenians that were slain in a fight with the Lacedæmonians. After having addressed himself to the several ranks and orders of his countrymen, and shown them how they should behave themselves in the public 30 cause, he turns to the female part of his audience: "And as for you (says he), I shall advise you in very few words: aspire only to those virtues that are peculiar to your sex; follow your natural modesty, and think it your greatest commendation not to be talked of one way or other."

XII. LADIES' HEAD-DRESSES.

No. 98.]

Friday, June 22, 1711.

[Addison.

Tanta est quærendi cura decoris.—Juv. Sat. vi. 500.

So studiously their persons they adorn.

THERE is not so variable a thing in nature as a lady's head-dress : within my own memory I have known it rise and fall above thirty degrees. About ten years ago it shot up to a very great height, insomuch that the female part of our species were much taller than the men. The women were of such an enormous stature, that "we appeared as grasshoppers before them" : at present the whole sex is in a manner
 10 dwarfed and shrunk into a race of beauties that seems almost another species. I remember several ladies, who were once very near seven foot high, that at present want some inches of five : how they came to be thus curtailed I cannot learn ; whether the whole sex be at present under any penance which we know nothing of, or whether they have cast their head-dresses in order to surprise us with something in that kind which shall be entirely new ; or whether some of the tallest of the sex, being too cunning for the rest, have contrived this method to make themselves appear sizeable, is
 20 still a secret ; (though I find most are of opinion, (they are at present like trees new lopped and pruned, that will certainly sprout up and flourish with greater heads than before.) For my own part, as I do not love to be insulted by women who are taller than myself, I admire the sex much more in their present humiliation, which has reduced them to their natural dimensions, than when they had extended their persons, and lengthened themselves out into formidable and gigantic figures. I am not for adding to the beautiful edifice of nature, nor for raising any whimsical superstructure upon her plans : I must, therefore, repeat it, that I am highly

pleased with the coiffure now in fashion, and think it shows the good sense which at present very much reigns among the valuable part of the sex. One may observe, that women in all ages have taken more pains than men to adorn the outside of their heads ; and, indeed, I very much admire, that those female architects, who raise such wonderful structures out of ribbons, lace, and wire, have not been recorded for their respective inventions. It is certain there have been as many orders in these kinds of building, as in those which have been made of marble : sometimes they rise in the shape of a 10 pyramid, sometimes like a tower, and sometimes like a steeple. In Juvenal's time the building grew by several orders and stories, as he has very humorously described it.

Tot premit ordinibus, tot adhuc compaginis altum
 Edificat caput : Andromachen a fronte videbis ;
 Post minor est : aliam credas.—Juv. 501-3.

With curls on curls they build her head before,
 And mount it with a formidable tow'r ;
 A giantess she seems ; but look behind,
 And then she dwindles to the pigmy kind.—Dryden.

20

But I do not remember, in any part of my reading, that the head-dress aspired to so great an extravagance as in the fourteenth century ; when it was built up in a couple of cones or spires, which stood so excessively high on each side of the head, that a woman who was but a Pigmy without her head-dress, appeared like a Colossus upon putting it on. Monsieur Paradin says, "That these old-fashioned fontanges rose an ell above the head ; that they were pointed like steeples, and had long loose pieces of crape fastened to the tops of them, which are curiously fringed, and hung down 30 their backs like streamers."

The women might possibly have carried this Gothic building much higher, had not a famous monk, Thomas Connecte by name, attacked it with great zeal and resolution. This holy man travelled from place to place to preach down this

monstrous commode; and succeeded so well in it, that as the magicians sacrificed their books to the flames upon the preaching of an apostle, many of the women threw down their head-dresses in the middle of his sermon, and made a bonfire of them within sight of the pulpit. He was so renowned, as well for the sanctity of his life as his manner of preaching, that he had often a congregation of twenty thousand people; the men placing themselves on the one side of his pulpit, and the women on the other, that appeared
 10 (to use the similitude of an ingenious writer) like a forest of cedars with their heads reaching to the clouds. He so warmed and animated the people against this monstrous ornament, that it lay under a kind of persecution; and whenever it appeared in public, was pelted down by the rabble, who flung stones at the persons that wore it. But notwithstanding this prodigy vanished while the preacher was among them, it began to appear again some months after his departure; or, to tell it in Monsieur Paradin's own words, "The women, that, like snails in a fright, had drawn
 ' 20 in their horns, shot them out again as soon as the danger was over." This extravagance of the women's head-dresses in that age is taken notice of by Monsieur D'Argentre in his History of Bretagne, and by other historians as well as the person I have here quoted.

It is usually observed, that a good reign is the only time for the making of laws against the exorbitance of power; in the same manner, an excessive head-dress may be attacked the most effectually when the fashion is against it. I do, therefore, recommend this paper to my female readers by
 30 way of prevention.

I would desire the fair sex to consider how impossible it is for them to add anything that can be ornamental to what is already the masterpiece of nature. The head has the most beautiful appearance, as well as the highest station, in a human figure. Nature has laid out all her art in beautifying the face: she has touched it with vermilion, planted in it a

double row of ivory, made it the seat of smiles and blushes, lighted it up and enlivened it with the brightness of the eyes, hung it on each side with curious organs of sense, given it airs and graces that cannot be described, and surrounded it with such a flowing shade of hair as sets all its beauties in the most agreeable light; in short, she seems to have designed the head as the cupola to the most glorious of her works; and when we load it with such a pile of super-numerary ornaments, we destroy the symmetry of the human figure, and foolishly contrive to call off the eye from great 10 and real beauties, to childish ^{toys, or trifles} gew-gaws, ribbons, and bone-lace.)

XIII. EXERCISE OF THE FAN.

No. 102.]

Wednesday, June 27, 1711.

[Addison.

Lusus animo debent aliquando dari,
Ad cogitandum melior ut redeat sibi.

Phædr. Fab. xiv. 3.

The mind ought sometimes to be diverted, that it may return the better to thanking.

I do not know whether to call the following letter a satire upon coquettes, or a representation of their several fantastical accomplishments, or what other title to give it; but as it is I shall communicate it to the public. It will sufficiently explain its own intentions, so that I shall give it my reader at 20 length, without either preface or postscript.

“MR. SPECTATOR,

“Women are armed with fans as men with swords, and sometimes do more execution with them. To the end, therefore, that ladies may be entire mistresses of the weapon which they bear, I have erected an Academy for the training up of young women in the Exercise of the Fan, according to the most fashionable airs and motions that are now practised

at court. The ladies who carry fans under me are drawn up twice a day in my great hall, where they are instructed in the use of, ~~their~~ arms, and exercised by the following words of command.

Handle your Fans,
Unfurl your Fans,
Discharge your Fans,
Ground your Fans,
Recover your Fans,
Flutter your Fans.

10

By the right observation of these few plain words of command, a woman of a tolerable genius who will apply herself diligently to her exercise for the space of one half year, shall be able to give her fan all the graces that can possibly enter into that little modish machine.

“ But to the end that my readers may form to themselves a right notion of this exercise, I beg leave to explain it to them in all its parts. When my female regiment is drawn up in array, ~~with~~ every one her weapon in her hand, upon
20 my giving the word to Handle their Fans, each of them shakes her fan at me with a smile, then gives her right-hand woman a tap upon the shoulder, then presses her lips with the extremity of her fan, then lets her arms fall in an easy motion, and stands in readiness to receive the next word of command. All this is done with a close fan, and is generally learned in the first week.

“ The next motion is that of Unfurling the Fan, in which are comprehended several little flirts and vibrations, as also gradual and deliberate openings, with many voluntary fallings
30 asunder in the Fan itself, that are seldom learned under a month's practice. This part of the exercise pleases the spectators more than any other, as it discovers on a sudden an infinite number of Cupids, garlands, altars, birds, beasts, rainbows, and the like agreeable figures, that display themselves to view, whilst every one in the regiment holds a picture in her hand.

"Upon my giving the word to Discharge their Fans, they give one general crack, that may be heard at a considerable distance when the wind sits fair. This is one of the most difficult parts of the exercise ; but I have several ladies with me, who at their first entrance could not give a pop loud enough to be heard at the further end of a room, who can now Discharge a Fan in such a manner, that it shall make a report like a pocket-pistol. I have likewise taken care (in order to hinder young women from letting off their fans in wrong places or unsuitable occasions) to show upon what 10 subject the crack of a fan may come in properly. I have likewise invented a fan, with which a girl of sixteen, by the help of a little wind which is enclosed about one of the largest sticks, can make as loud a crack as a woman of fifty with an ordinary fan.

"When the fans are thus discharged, the word of command in course is to Ground their Fans. This teaches a lady to quit her fan gracefully when she throws it aside, in order to take up a pack of cards, adjust a curl of hair, replace a fallen pin, or apply herself to any other matter of importance. 20 This part of the exercise, as it only consists in tossing a fan with air upon a long table (which stands by for that purpose) may be learnt in two days' time as well as in a twelve-month.

"When my female regiment is thus disarmed, I generally let them walk about the room for some time ; when on a sudden (like ladies that look upon their watches after a long visit) they all of them hasten to their arms, catch them up in a hurry, and place themselves in their proper stations upon my calling out Recover your Fans. This part of the exercise 30 is not difficult, provided a woman applies her thoughts to it.

"The Fluttering of the Fan is the last, and, indeed, the masterpiece of the whole exercise ; but if a lady does not mispend her time, she may make herself mistress of it in three months. I generally lay aside the dog-days and the hot time of the summer for the teaching of this part of the

exercise ; for as soon as ever I pronounce Flutter your Fans, the place is filled with so many zephyrs and gentle breezes as are very refreshing in that season of the year, though they might be dangerous to ladies of a tender constitution in any other.

“ There is an infinite variety of motions to be made use of in the Flutter of a Fan : there is the angry flutter, the modest flutter, the timorous flutter, the confused flutter, the merry flutter, and the amorous flutter. Not to be tedious, 10 there is scarce any emotion in the mind which does not produce a suitable agitation in the fan ; insomuch, that if I only see the fan of a disciplined lady, I know very well whether she laughs, frowns, or blushes. I have seen a fan so very angry, that it would have been dangerous for the absent lover who provoked it to have come within the wind of it ; and at other times so very languishing, that I have been glad for the lady’s sake the lover was at a sufficient distance from it. I need not add, that a fan is either a prude or a coquette, according to the nature of the person who bears it. To con-
20 clude my letter ; I must acquaint you, that I have from my own observations compiled a little treatise for the use of my scholars, entitled, The Passions of the Fan, which I will communicate to you, if you think it may be of use to the public. I shall have a general review on Thursday next, to which you shall be very welcome if you will honour it with your presence.—I am,” etc.

“ *P.S.*—I teach young gentlemen the whole art of gallanting a fan.

“ *N.B.*—I have several little plain fans made for this use, to
30 avoid expense.”

XIV. SIR ROGER AT HOME.

No. 106.]

Monday, July 2, 1711.

[Addison.

*Hinc tibi Copia**Manabit ad plenum, benigno**Ruris honorum opulenta cornu.*—Hor. 1 *Od.* xvii. 14.

Here Plenty's liberal horn shall pour

Of fruits for thee a copious show'r,

Rich honours of the quiet plain.

HAVING often received an invitation from my friend Sir Roger de Cöverley to pass away a month with him in the country, I last week accompanied him thither, and am settled with him for some time at his country-house, where I intend to form several of my ensuing speculations. Sir Roger, who is very well acquainted with my humour, lets me rise and go to bed when I please ; dine at his own table, or in my chamber, as I think fit ; sit still, and say nothing, without bidding me be merry. When the gentlemen of the country come to see him, he only shows me at a distance. As I have been walking in his fields, I have observed them stealing a sight of me over an hedge, and have heard the knight desiring them not to let me see them, for that I hated to be stared at.

20

I am the more at ease in Sir Roger's family, because it consists of sober and staid persons ; for as the knight is the best master in the world, he seldom changes his servants ; and as he is beloved by all about him, his servants never care for leaving him : by this means his domestics are all in years, and grown old with their master. You would take his valet de chambre for his brother ; his butler is grey-headed ; his groom is one of the gravest men that I have ever seen ; and his coachman has the looks of a privy-councillor. You see the goodness of the master even in the old house-dog ; and 30 in a gray pad, that is kept in the stable with great care and

tenderness out of regard to his past services, though he has been useless for several years.

I could not but observe with a great deal of pleasure, the joy that appeared in the countenances of these ancient domestics upon my friend's arrival at his country-seat. Some of them could not refrain from tears at the sight of their old master ; every one of them pressed forward to do something for him, and seemed discouraged if they were not employed. At the same time the good old knight, with a mixture of the
 10 father and the master of the family, tempered the inquiries after his own affairs with several kind questions relating to themselves. This humanity and good-nature engages everybody to him, so that when he is pleasant upon any of them, all his family are in good humour, and none so much as the person whom he diverts himself with : on the contrary, if he coughs, or betrays any infirmity of old age, it is easy for a stander-by to observe a secret concern in the looks of all his servants.

My worthy friend has put me under the particular care of
 20 his butler, who is a very prudent man, and, as well as the rest of his fellow-servants, wonderfully desirous of pleasing me, because they have often heard their master talk of me as of his particular friend.

My chief companion, when Sir Roger is diverting himself in the woods or the fields, is a very venerable man, who is ever with Sir Roger, and has lived at his house in the nature of a chaplain above thirty years. This gentleman is a person of good sense, and some learning, of a very regular life, and obliging conversation : he heartily loves Sir Roger, and knows
 30 that he is very much in the old knight's esteem ; so that he lives in the family rather as a relation than a dependent.

I have observed in several of my papers, that my friend Sir Roger, amidst all his good qualities, is something of an humourist ; and that his virtues, as well as imperfections, are, as it were, tinged by a certain extravagance, which makes them particularly his, and distinguishes them from those of

other men. This cast of mind, as it is generally very innocent in itself, so it renders his conversation highly agreeable, and more delightful than the same degree of sense and virtue would appear in their common and ordinary colours. As I was walking with him last night, he asked me how I liked the good man whom I have just now mentioned; and, without staying for my answer, told me, that he was afraid of being insulted with Latin and Greek at his own table; for which reason, he desired a particular friend of his at the University, to find him out, a clergyman rather of plain sense than much 10 learning, of a good aspect, a clear voice, a sociable temper, and, if possible, a man that understood a little of backgammon. My friend (says Sir Roger) found me out this gentleman, who, besides the endowments required of him, is, they tell me, a good scholar, though he does not show it. I have given him the parsonage of the parish; and because I know his value, have settled upon him a good annuity for life. If he outlives me, he shall find that he was higher in my esteem than perhaps he thinks he is. He has now been with me thirty years; and, though he does not know I have taken 20 notice of it, has never in all that time asked anything of me for himself, though he is every day soliciting me for something in behalf of one or other of my tenants, his parishioners. There has not been a law-suit in the parish since he has lived among them: if any dispute arises, they apply themselves to him for the decision; if they do not acquiesce in his judgment, which I think never happened above once, or twice at most, they appeal to me. At his first settling with me, I made him a present of all the good sermons which have been printed in English, and only begged of him that 30 every Sunday he would pronounce one of them in the pulpit. Accordingly he has digested them into such a series, that they follow one another naturally, and make a continued system of practical divinity.

As Sir Roger was going on in his story, the gentleman we were talking of came up to us; and upon the knight's asking

him who preached to-morrow (for it was Saturday night), told us, the Bishop of St. Asaph in the morning and Dr. South in the afternoon. He then showed us his list of preachers for the whole year,* where I saw with a great deal of pleasure, Archbishop Tillotson, Bishop Saunderson, Doctor Barrow, Doctor Calamy, with several living authors who have published discourses of practical divinity. I no sooner saw this venerable man in the pulpit, but I very much approved of my friend's insisting upon the qualifications of a
 10 good aspect and a clear voice; for I was so charmed with the gracefulness of his figure and delivery, as well as the discourses he pronounced, that I think I never passed any time more to my satisfaction. A sermon repeated after this manner, is like the composition of a poet in the mouth of a graceful actor.

I could heartily wish that more of our country clergy would follow this example, and, instead of wasting their spirits in laborious compositions of their own, would endeavour after a handsome elocution, and all those other talents that are
 20 proper to enforce what has been penned by greater masters. This would not only be more easy to themselves, but more edifying to the people.

XV. WILL. WIMBLE.

No. 108.]

Wednesday, July 4, 1711.

[Addison.

Gratis anhelans, multa agendo nihil agens.—Phaedr. *Fab.* v. 2.

Out of breath to no purpose, and very busy about nothing.

As I was yesterday morning walking with Sir Roger before his house, a country fellow brought him a huge fish, which, he told him, Mr. William Wimble had caught that very morning; and that he presented it with his service to him, and intended to come and dine with him. At the same

time he delivered a letter, which my friend read to me as soon as the messenger left him.

"SIR ROGER,

"I desire you to accept of a jack, which is the best I have caught this season. I intend to come and stay with you a week, and see how the perch bite in the Black river. I observed with some concern, the last time I saw you upon the bowling-green, that your whip wanted a lash to it: I will bring half a dozen with me that I twisted last week, which I hope will serve you all the time you are in the 10 country. I have not been out of the saddle for six days last past, having been at Eaton with Sir John's eldest son. He takes to his learning hugely.

"I am, Sir, your humble Servant, •

"WILL. WIMBLE."

This extraordinary letter, and message that accompanied it, made me very curious to know the character and quality of the gentleman who sent them; which I found to be as follows. Will. Wimble is younger brother to a baronet, and descended of the ancient family of the Wimbles. He is now 20 between forty and fifty; but being bred to no business, and born to no estate, he generally lives with his elder brother as superintendent of his game. He hunts a pack of dogs better than any man in the country, and is very famous for finding out a hare. He is extremely well versed in all the little handicrafts of an idle man; he makes a May-fly to a miracle; and furnishes the whole country with angle-rods. As he is a good-natured, officious fellow, and very much esteemed upon account of his family, he is a welcome guest at every house, and keeps up a good correspondence among 30 all the gentlemen about him. He carries a tulip root in his pocket from one to another, or exchanges a puppy between a couple of friends that live perhaps in the opposite sides of the county. Will. is a particular favourite of all the young heirs, whom he frequently obliges with a net that he has weaved, or a setting dog that he has *made* himself; he

now and then presents a pair of garters of his own knitting to their mothers or sisters; and raises a great deal of mirth among them, by inquiring, as often as he meets them, 'how they wear?' These gentleman-like manufactures, and obliging little humours, make Will. the darling of the country.

Sir Roger was proceeding in the character of him, when he saw him make up to us with two or three hazel-twigs in his hand, that he had cut in Sir Roger's woods as he came through them in his way to the house. I was very much
 10 pleased to observe on one side the hearty and sincere welcome with which Sir Roger received him, and on the other, the secret joy which his guest discovered at sight of the good old knight. After the first salutes were over, Will desired Sir Roger to lend him one of his servants to carry a set of shuttle-cocks, he had with him in a little box, to a lady that lived about a mile off, to whom it seems he had promised such a present for above this half-year. Sir Roger's back was no sooner turned, but honest Will. began to tell me of a
 20 bouring woods, with two or three other adventures of the same nature. Odd and uncommon characters are the game that I look for, and most delight in; for which reason I was as much pleased with the novelty of the person that talked to me, as he could be for his life with the springing of a pheasant, and therefore listened to him with more than ordinary attention.

In the midst of his discourse the bell rung to dinner, where the gentleman I have been speaking of had the pleasure of seeing the huge jack, he had caught, served up for the first dish
 30 in a most sumptuous manner. Upon our sitting down to it, he gave us a long account how he had hooked it, played with it, foiled it, and at length drew it out upon the bank, with several other particulars, that lasted all the first course. A dish of wild fowl, that came afterwards, furnished conversation for the rest of the dinner, which concluded with a late invention of Will's for improving the quail-pipe.

Upon withdrawing into my room after dinner, I was secretly touched with compassion towards the honest gentleman that had dined with us ; and could not but consider, with a great deal of concern, how so good an heart, and such busy hands, were wholly employed in trifles ; that so much humanity should be so little beneficial to others, and so much industry so little advantageous to himself. The same temper of mind, and application to affairs, might have recommended him to the public esteem, and have raised his fortune in another station of life. What good to his country, or himself, might not a trader or merchant have done with such useful, though ordinary, qualifications ?

Will. Wimble's is the case of many a younger brother of a great family, who had rather see their children starve like gentlemen, than thrive in a trade or profession that is beneath their quality. This humour fills several parts of Europe with pride and beggary. It is the happiness of a trading nation, like ours, that the younger sons, though incapable of any liberal art or profession, may be placed in such a way of life, as may perhaps enable them to vie with the best of their family : accordingly, we find several citizens that were launched into the world with narrow fortunes, rising by an honest industry to greater estates than those of their elder brothers. It is not improbable but Will. was formerly tried at divinity, law, or physic ; and that finding his genius did not lie that way, his parents gave him up at length to his own inventions. But certainly, however improper he might have been for studies of a higher nature, he was perfectly well turned for the occupations of trade and commerce.

XVI. RURAL MANNERS.

No. 119.]

Tuesday, July 17, 1711.

[Addison.

Urbem quam dicunt Roman, Melibœe, putavi,
Stultus ego huic nostrae similem.—Virg. *Ecl.* i. 20.

The city men call Rome, unskilful clown,
I thought resembled this our humble town.—Warton.

THE first and most obvious reflections which arise in a man who changes the city for the country, are upon the different manners of the people whom he meets with in those two different scenes of life. By manners I do not mean morals, but behaviour and good breeding, as they shew themselves in 10 the town and in the country.

And here, in the first place, I must observe a very great revolution that has happened in this article of good-breeding. Several obliging deferences, condescensions, and submissions, with many outward forms and ceremonies that accompany them, were first of all brought up among the politer part of mankind, who lived in courts and cities, and distinguished themselves from the rustic part of the species (who on all occasions acted bluntly and naturally) by such a mutual complaisance and intercourse of civilities. These forms of con-
20 versation by degrees multiplied and grew troublesome; the modish world found too great a constraint in them, and have therefore thrown most of them aside. Conversation, like the Romish religion, was so encumbered with show and ceremony, that it stood in need of a reformation to retrench its superfluities, and restore its natural good sense and beauty. At present, therefore, an unconstrained carriage, and a certain openness of behaviour, are the height of good-breeding. The fashionable world is grown free and easy; our manners sit more loose upon us; nothing is so modish as an agreeable
30 negligence. In a word, good-breeding shows itself most, where to an ordinary eye it appears the least.

If after this we look on the people of mode in the country, we find in them the manners of the last age. They have no sooner fetched themselves up to the fashion of a polite world, but the town has dropped them, and are nearer to the first stage of nature, than to those refinements which formerly reigned in the court, and still prevail in the country. One may now know a man that never conversed in the world by his excess of good-breeding. A polite country squire shall make you as many bows in half an hour, as would serve a courtier for a week. There is infinitely more to do about 10 place and precedence in a meeting of justice's wives, than in an assembly of duchesses.

This rural politeness is very troublesome to a man of my temper, who generally takes the chair that is next me, and walks first or last, in the front or in the rear, as chance directs. I have known my friend Sir Roger's dinner almost cold before the company could adjust the ceremonial, and be prevailed upon to sit down ; and have heartily pitied my old friend when I have seen him forced to pick and cull his guests, as they sat at the several parts of his table, that he 20 might drink their healths according to their respective ranks and qualities. Honest Will. Wimble, who I should have thought had been altogether uninfected with ceremony, gives me abundance of trouble in this particular. Though he has been fishing all the morning, he will not help himself at dinner till I am served. When we are going out of the hall, he runs behind me ; and last night, as we were walking in the fields, stopped short at a stile till I came up to it, and upon my making signs to him to get over, told me, with a serious smile, that sure I believed they had no manners in 30 the country.

There has happened another revolution in the point of good-breeding, which relates to the conversation among men of mode, and which I cannot but look upon as very extraordinary. It was certainly one of the first distinctions of a well-bred man, to express everything that had the most

remote appearance of being obscene in modest terms and distant phrases ; whilst the clown, who had no such delicacy of conception and expression, clothed his ideas in those plain homely terms that are the most obvious and natural. This kind of good manners was perhaps carried to an excess, so as to make conversation too stiff, formal, and precise ; for which reason (as hypocrisy in one age is generally succeeded by atheism in another) conversation is in a great measure relapsed into the first extreme ; so that at present several of
 10 our men of the town, and particularly those who have been polished in France, make use of the most coarse uncivilized words in our language, and utter themselves often in such a manner as a clown would blush to hear.

This infamous piece of good-breeding, which reigns among the coxcombs of the town, has not yet made its way into the country ; and as it is impossible for such an irrational way of conversation to last long among a people that makes any profession of religion, or show of modesty, if the country gentlemen get into it, they will certainly be left in the lurch.
 20 Their good-breeding will come too late to them, and they will be thought a parcel of lewd clowns, while they fancy themselves talking together like men of wit and pleasure.

As the two points of good-breeding, which I have hitherto insisted upon, regard behaviour and conversation, there is a third which turns upon dress. In this too the country are very much behindhand. The rural beaux are not yet got out of the fashion that took place at the time of the Revolution, but ride about the country in red coats and laced hats ; while the women in many parts are still trying to outvie one
 30 another in the height of their head-dresses.

But a friend of mine, who is now upon the western circuit, having promised to give me an account of the several modes and fashions that prevail in the different parts of the nation through which he passes, I shall defer the enlarging upon this last topic till I have received a letter from him, which I expect every post.

XVII. SIR ROGER AT THE ASSIZES.

No. 122.]

Friday, July 20, 1711.

[Addison.

Comes jucundus in via pro vehiculo est.—Publ. Syr. frag.

An agreeable companion upon the road is as good as a coach.

A MAN'S first care should be to avoid the reproaches of his own heart ; his next, to escape the censures of the world : if the last interferes with the former, it ought to be entirely neglected ; but otherwise there cannot be a greater satisfaction to an honest mind, than to see those approbations which it gives itself seconded by the applauses of the public : a man is more sure of his conduct, when the verdict which he passes upon his own behaviour is thus warranted and confirmed by 10 the opinion of all that know him.

My worthy friend Sir Roger is one of those who is not only at peace within himself, but beloved and esteemed by all about him. He receives a suitable tribute for his universal benevolence to mankind, in the returns of affection and goodwill which are paid him by every one that lives within his neighbourhood. I lately met with two or three odd instances of that general respect which is shown to the good old knight. He would needs carry Will. Wimble and myself with him to the country assizes : as we were upon the road, 20 Will. Wimble joined a couple of plain men who rid before us, and conversed with them for some time ; during which my friend Sir Roger acquainted me with their characters.

The first of them, says he, that hath a spaniel by his side, is a yeoman of about a hundred pounds a year, an honest man : he is just within the game act, and qualified to kill an hare or a pheasant : he knocks down a dinner with his gun twice or thrice a week ; and by that means lives much cheaper than those who have not so good an estate as himself. He would be a good neighbour if he did not destroy 30

so many partridges; in short, he is a very sensible man; shoots flying; and has been several times foreman of the petty-jury.

The other that rides with him is Tom Touchy, a fellow famous for taking the law of everybody. There is not one in the town where he lives that he has not sued at a quarter-sessions. The rogue had once the impudence to go to law with the Widow. His head is full of costs, damages, and ejectments: he plagued a couple of honest gentlemen so long
10 for a trespass in breaking one of his hedges, till he was forced to sell the ground it enclosed to defray the charges of the prosecution. His father left him fourscore pounds a year; but he has cast and been cast so often, that he is not now worth thirty. I suppose he is going upon the old business of the willow-tree.

As Sir Roger was giving me this account of Tom Touchy, Will. Wimble and his two companions stopped short till we came up to them. After having paid their respects to Sir Roger, Will. told him that Mr. Touchy and he must appeal to
20 him upon a dispute that arose between them. Will., it seems, had been giving his fellow-travellers an account of his angling one day in such a hole; when Tom Touchy, instead of hearing out his story, told him, that Mr. such an one, if he pleased, might take the law of him for fishing in that part of the river. My friend Sir Roger heard them both, upon a round trot, and after having paused some time, told them, with an air of a man who would not give his judgment rashly, that much might be said on both sides. They were neither of them dissatisfied with the knight's determination, because
30 neither of them found himself in the wrong by it: upon which we made the best of our way to the assizes.

The court was sat before Sir Roger came, but notwithstanding all the justices had taken their places upon the bench, they made room for the old knight at the head of them; who, for his reputation in the country, took occasion to whisper in the judge's ear that he was glad his lordship

had met with so much good weather in his circuit. I was listening to the proceedings of the court with much attention, and infinitely pleased with that great appearance of solemnity which so properly accompanied such a public administration of our laws; when, after about an hour's sitting, I observed, to my great surprise, in the midst of a trial, that my friend Sir Roger was getting up to speak. I was in some pain for him, till I found he had acquitted himself of two or three sentences, with a look of much business and great intrepidity.

10

Upon his first rising the court was hushed, and a general whisper ran among the country people that Sir Roger was up. The speech he made was so little to the purpose, that I shall not trouble my readers with an account of it; and I believe was not so much designed by the knight himself to inform the court, as to give him a figure in my eye, and keep up his credit in the country.

I was highly delighted, when the court rose, to see the gentlemen of the country gathering about my old friend, and striving who should compliment him most; at the same time 20 that the ordinary people gazed upon him at a distance, not a little admiring his courage, that was not afraid to speak to the judge.

In our return home we met with a very odd accident; which I cannot forbear relating, because it shows how desirous all who know Sir Roger are of giving him marks of their esteem. When we were arrived upon the verge of his estate, we stopped at a little inn to rest ourselves and our horses. The man of the house had, it seems, been formerly a servant in the knight's family; and to do honour to his old master, 30 had some time since, unknown to Sir Roger, put him up in a sign-post before the door; so that The Knight's Head had hung out upon the road about a week before he himself knew anything of the matter. As soon as Sir Roger was acquainted with it, finding that his servant's indiscretion proceeded wholly from affection and good-will, he only told

him that he had made him too high a compliment: and when the fellow seemed to think that could hardly be, added with a more decisive look, that it was too great an honour for any man under a duke; but told him, at the same time, that it might be altered with a very few touches, and that he himself would bear the charge of it. Accordingly they got a painter, by the knight's directions, to add a pair of whiskers to the face, and by a little aggravation of the features to change it into the Saracen's Head. I should not have known
10 this story had not the inn-keeper, upon Sir Roger's alighting, told him in my hearing that his Honour's head was brought back last night, with the alterations that he had ordered to be made in it. Upon this my friend, with his usual cheerfulness, related the particulars above-mentioned, and ordered the head to be brought into the room. I could not forbear discovering greater expressions of mirth than ordinary upon the appearance of this monstrous face, under which, notwithstanding it was made to frown and stare in the most extraordinary manner, I could still discover a distant resemblance
20 of my old friend. Sir Roger, upon seeing me laugh, desired me to tell him truly if I thought it possible for people to know him in that disguise. I at first kept my usual silence; but upon the knight's conjuring me to tell him whether it was not still more like himself than a Saracen, I composed my countenance in the best manner I could, and replied, "That much might be said on both sides."

These several adventures, with the knight's behaviour in them, gave me as pleasant a day as ever I met with in any of my travels.

XVIII. DIFFERENCE OF TEMPERS IN THE SEXES.

No. 128.]

Friday, July 27, 1711.

[Addison.

Concordia discors.—Tuscan, i. 98^b.

Harmonious discord.

WOMEN in their nature are much more gay and joyous than men; whether it be that their blood is more refined, their fibres more delicate, and their animal spirits more light and volatile; or whether, as some have imagined, there may not be a kind of sex in the very soul, I shall not pretend to determine. As vivacity is the gift of women, gravity is that of men. They should each of them therefore keep a watch upon the particular bias which nature has fixed in their mind, 10 that it may not draw too much, and lead them out of the paths of reason. This will certainly happen, if the one in every word and action affects the character of being rigid and severe, and the other of being brisk and airy. Men should beware of being captivated by a kind of savage philosophy, women by a thoughtless gallantry. Where these precautions are not observed, the man often degenerates into a cynic, the woman into a coquette; the man grows sullen and morose, the woman impertinent and fantastical.

By what I have said, we may conclude, men and women 20 were made as counterparts to one another, that the pains and anxieties of the husband might be relieved by the sprightliness and good humour of the wife. When these are rightly tempered, care and cheerfulness go hand in hand; and the family, like a ship that is duly trimmed, wants neither sail nor ballast.

Natural historians observe (for whilst I am in the country I must fetch my allusions from thence) that only the male birds have voices; that their songs begin a little before breeding-time, and end a little after; that whilst the hen is 30 covering her eggs, the male generally takes his stand upon a

neighbouring bough within her hearing ; and by that means amuses and diverts her with his songs during the whole time of her sitting.

This content among birds lasts no longer than till a brood of young ones arises from it ; so that in the feathered kind, the cares and toils of the married state, if I may so call it, lie principally upon the female. On the contrary, as in our species the man and the woman are joined together for life, and the main burden rests upon the former, nature has
 10 given all the little arts of soothing and blandishment to the female, that she may cheer and animate her companion in a constant and assiduous application to the making a provision for his family and the educating of their common children. This however is not to be taken so strictly as if the same duties were not often reciprocal, and incumbent on both parties ; but only to set forth what seems to have been the general intention of nature, in the different inclinations and endowments which are bestowed on the different sexes.

But whatever was the reason that man and woman were
 20 made with this variety of temper, if we observe the conduct of the fair sex, we find that they choose rather to associate themselves with a person who resembles them in that light and volatile humour which is natural to them, than to such as are qualified to moderate and counter-balance it. It has been an old complaint, that the cockcomb carries it with them before the man of sense. When we see a fellow loud and talkative, full of insipid life and laughter, we may venture to pronounce him a female favourite : noise and flutter are such accomplishments as they cannot withstand. To be short, the
 30 passion of an ordinary woman for a man is nothing else but self-love diverted upon another object : she would have the lover a woman in everything but the sex. I do not know a finer piece of satire on this part of womankind, than those lines of Mr Dryden,

Our thoughtless sex is caught by outward form
 And empty noise, and loves itself in man.

This is a source of infinite calamities to the sex, as it frequently joins them to men, who in their own thoughts are as fine creatures as themselves, and if they chance to be good-humoured, serve only to dissipate their fortunes, inflame their follies, and aggravate their indiscretions.

The same female levity is no less fatal to them after marriage than before; it represents to their imaginations the faithful, prudent husband as an honest, tractable, and domestic animal; and turns their thoughts upon the fine gay gentleman that laughs, sings, and dresses so much more agreeably.

As this irregular vivacity of temper leads astray the hearts of ordinary women in the choice of their lovers and the treatment of their husbands, it operates with the same pernicious influence towards their children, who are taught to accomplish themselves in all those sublime perfections that appear captivating in the eye of their mother. She admires in her son what she loved in her gallant; and by that means contributes all she can to perpetuate herself in a worthless progeny.

The younger Faustina was a lively instance of this sort of woman. Notwithstanding she was married to Marcus Aurelius, one of the greatest, wisest, and best of the Roman Emperors, she thought a common gladiator much the prettier gentleman; and had taken such care to accomplish her son Commodus according to her own notions of a fine man, that when he ascended the throne of his father, he became the most foolish and abandoned tyrant that was ever placed at the head of the Roman Empire, signalizing himself in nothing but the fighting of prizes, and beating out men's brains. As he had no taste of true glory, he obtained several medals and statues, which are still extant, of him, equipped like an Hercules with a club and a lion's mane.

I have been led into this speculation by the characters I have heard of a country gentleman and his lady, who do not live many miles from Sir Roger. The wife is an old coquette, that is always hankering after the diversions of the town;

the husband, a morose rustic, that frowns and frets at the name of it. The wife is over-run with affectation, the husband sunk into brutality: the lady cannot bear the noise of the larks and nightingales, hates your tedious summer-days, and is sick at the sight of shady woods and purling streams; the husband wonders how any one can be pleased with the fooleries of plays and operas, and rails from morning to night at essenced fops and taudry courtiers. The children are educated in these different notions of their parents. The 10 sons follow the father about his grounds, while the daughters read volumes of love-letters and romances to their mother. By this means it comes to pass, that the girls look upon their father as a clown, and the boys think their mother no better than she should be.

How different are the lives of Aristus and Aspasia! the innocent vivacity of the one is tempered and composed by the cheerful gravity of the other. The wife grows wise by the discourses of the husband, and the husband good-humoured by the conversations of the wife. Aristus would 20 not be so amiable were it not for his Aspasia, nor Aspasia so much esteemed were it not for her Aristus. Their virtues are blended in their children, and diffuse through the whole family a perpetual spirit of benevolence, complacency, and satisfaction.

XIX. SIR ROGER AND THE GIPSIES.

No. 130.]

Monday, July 30, 1711.

[Addison.

*Semperque recentes
Convectare juvat prædas, et vivere rapto.*

Virg. Æn. vii. 748.

*A plundering race, still eager to invade,
On spoil they live and make of theft a trade.*

As I was yesterday riding out in the fields with my friend 30 Sir Roger, we saw at a little distance from us a troop of

gipsies. Upon the first discovery of them, my friend was in some doubt whether he should not exert the justice of peace upon such a band of lawless vagrants; but not having his clerk with him, who is a necessary counsellor on these occasions, and fearing that his poultry might fare the worse for it, he let the thought drop; but at the same time gave me a particular account of the mischiefs they do in the country, in stealing people's goods, and spoiling their servants. "If a stray piece of linen hangs upon an hedge (says Sir Roger), they are sure to have it; if a hog loses his way in the fields, it is ten to one but he becomes their prey: our geese cannot live in peace for them. If a man prosecutes them with severity, his hen-roost is sure to pay for it. They generally straggle into these parts about this time of the year; and set the heads of our servant-maids so agog for husbands, that we do not expect to have any business done as it should be, whilst they are in the country. I have an honest dairy-maid who crosses their hands with a piece of silver every summer; and never fails being promised the handsomest young fellow in the parish for her pains. Your friend the butler has been fool enough to be seduced by them; and though he is sure to lose a knife, a fork, or a spoon, every time his fortune is told him, generally shuts himself up in the pantry with an old gipsy for about half an hour once in a twelvemonth. Sweethearts are the things they live upon, which they bestow very plentifully upon all those that apply themselves to them. You see now and then some handsome young jades among them; the sluts have very often white teeth and black eyes."

Sir Roger, observing that I listened with great attention 30 to his account of a people who were so entirely new to me, told me, that if I would, they should tell us our fortunes. As I was very well pleased with the knight's proposal, we rid up and communicated our hands to them. A Cassandra of the crew, after having examined my lines very diligently, told me that I loved a pretty maid in a corner, that I was a

good woman's man, with some other particulars, which I do not think proper to relate. My friend Sir Roger alighted from his horse, and exposing his palm to two or three that stood by him, they crumpled it into all shapes, and diligently scanned every wrinkle that could be made in it; when one of them, who was older and more sun-burnt than the rest, told him that he had a widow in his line of life upon which the knight cried, "Go, go, you are an idle baggage"; and at the same time smiled upon me. The gipsy, finding he was not
10 displeased in his heart, told him, after a further inquiry into his hand, that his true love was constant, and that she should dream of him to-night. My old friend cried pish, and bid her go on. The gipsy told him that he was a bachelor, but would not be so long; and that he was dearer to somebody than he thought. The knight still repeated, she was an idle baggage, and bid her go on. "Ah, master (says the gipsy), that roguish leer of yours makes a pretty woman's heart ache; you ha'n't that simper about the mouth for nothing." The uncouth gibberish with which all this was uttered, like
20 the darkness of an oracle, made us the more attentive to it. To be short, the knight left the money with her that he had crossed her hand with, and got up again on his horse.

As we were riding away, Sir Roger told me, that he knew several sensible people who believed these gipsies now and then foretold very strange things; and for half an hour together appeared more jocund than ordinary. In the height of this good humour, meeting a common beggar upon the road who was no conjurer, as he went to relieve him, he found his pocket was picked! that being a kind of palmistry
30 at which this race of vermin are very dexterous.

I might here entertain my reader with historical remarks on this idle, profligate people, who infest all the countries of Europe, and live in the midst of governments in a kind of commonwealth by themselves. But, instead of entering into observations of this nature, I shall fill the remaining part of my paper with a story which is still fresh in Holland, and

was printed in one of our monthly accounts about twenty years ago. "As the Trekschuyt, or Hackney-boat, which carries passengers from Leyden to Amsterdam, was putting off, a boy running along the side of the canal desired to be taken in; which the master of the boat refused because the lad had not quite money enough to pay the usual fare. An eminent merchant being pleased with the look of the boy, and secretly touched with compassion towards him, paid the money for him, and ordered him to be taken on board. Upon talking with him afterwards, he found that he could 10 speak readily in three or four languages, and learned, upon further examination, that he had been stolen away when he was a child by a gipsy, and had rambled ever since with a gang of those strollers up and down several parts of Europe. It happened that the merchant, whose heart seems to have inclined towards the boy by a secret kind of instinct, had himself lost a child some years before. The parents, after a long search for him, gave him for drowned in one of the canals with which that country abounds; and the mother was so afflicted at the loss of a fine boy, who was her only 20 son, that she died for grief of it. Upon laying together all particulars, and examining the several moles and marks by which the mother used to describe the child when he was first missing, the boy proved to be the son of the merchant, whose heart had so unaccountably melted at the sight of him. The lad was very well pleased to find a father who was so rich, and likely to leave him a good estate: the father, on the other hand, was not a little delighted to see a son return to him, whom he had given for lost, with such a strength of constitution, sharpness of understanding, and skill in 30 languages." Here the printed story leaves off; but if I may give credit to reports, our linguist having received such extraordinary rudiments towards a good education, was afterwards trained up in everything that becomes a gentleman; wearing off, by little and little, all the vicious habits and practices that he had been used to in the course of his pere-

grinations : nay, it is said, that he has since been employed in foreign courts upon national business, with great reputation to himself, and honour to those who sent him, and that he has visited several countries as a public minister, in which he formerly wandered as a gipsy.

XX. THE VISION OF MIRZA.

No. 159] Saturday, September 1, 1711. [Addison.

Omnem quæ nunc obducta tuenti
Mortales hebetat visus tibi, et humida circum
Caligat, nubem eripiam.—Virg, *Æn.* ii. 604.

10 The cloud, which, intercepting the clear light,
Hangs o'er thy eyes, and blunts thy mortal sight,
I will remove.

WHEN I was at Grand Cairo I picked up several oriental manuscripts, which I have still by me. Among others I met with one entitled, The Visions of Mizra, which I have read over with great pleasure. I intend to give it to the public when I have no other entertainment for them; and shall begin with the first vision, which I have translated word for word as follows.

20 "On the fifth day of the moon, which according to the custom of my forefathers I always kept holy, after having washed myself, and offered up my morning devotions, I ascended the high hills of Bagdat, in order to pass the rest of the day in meditation and prayer. As I was here airing myself on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and passing from one thought to another, surely, said I, man is but a shadow and life a dream. Whilst I was thus musing, I cast my eyes towards the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd, with a musical instrument in his hand. As I looked upon him he

applied it to his lips and began to play upon it. ¹⁰⁰ of it was exceeding sweet, and wrought into a variety of tunes that were inexpressibly melodious, and altogether different from anything I had ever heard. They put me in mind of those heavenly airs that are played to the departed souls of good men upon their first arrival in paradise, to wear out the impressions of their last agonies, and qualify them for the pleasures of that happy place. My heart melted away in secret raptures.

"I had been often told that the rock before me was the 10 haunt of a genius; and that several had been entertained with music who had passed by it, but never heard that the musician had before made himself visible. When he had raised my thoughts, by those transporting airs which he played, to taste the pleasures of his conversation, as I looked upon him like one astonished, he beckoned to me, and by the waving of his hand directed me to approach the place where he sat. I drew near with that reverence which is due to a superior nature; and as my heart was entirely subdued by the captivating strains I had heard, I fell down at his 20 feet and wept. The genius smiled upon me with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all the fears and apprehensions with which I approached him. He lifted me from the ground, and taking me by the hand, Mirza, said he, 'I have heard thee in thy soliloquies, follow me.'

"He then led me to the highest pinnacle of the rock, and placed me on the top of it. Cast thy eyes eastward, said he, and tell me what thou seest. I see, said I, a huge valley and a prodigious tide of water rolling through it. The valley 30 that thou seest, said he, is the vale of misery, and the tide of water that thou seest is part of the great tide of eternity. What is the reason, said I, that the tide I see rises out of a thick mist at one end, and again loses itself in a thick mist at the other? What thou seest, says he, is that portion of eternity which is called time, measured out by the sun, and

reaching from the beginning of the world to its consummation. Examine now, said he, this sea that is thus bounded with darkness at both ends, and tell me what thou discoverest in it. I see a bridge, said I, standing in the midst of the tide. The bridge thou seest, said he, is human life; consider it attentively. Upon a more leisurely survey of it, I found that it consisted of threescore and ten entire arches, with several broken arches, which added to those that were entire made up the number about an hundred. As I was counting
 10 the arches the genius told me, that this bridge consisted at first of a thousand arches; but that a great flood swept away the rest, and left the bridge in the ruinous condition I now beheld it. But tell me, further, said he, what thou discoverest on it. I see multitudes of people passing over it, said I, and a black cloud hanging on each end of it. As I looked more attentively, I saw several of the passengers dropping through the bridge, into the great tide that flowed underneath it; and upon further examination, perceived there were innumerable trap-doors that lay concealed in the bridge,
 20 which the passengers no sooner trod upon, but they fell through them into the tide and immediately disappeared. These hidden pit-falls were set very thick at the entrance of the bridge, so that throngs of people no sooner broke through the cloud, but many of them fell into them. They grew thinner towards the middle, but multiplied and lay closer together towards the end of the arches that were entire.

There were indeed some persons, but their number was very small, that continued a kind of hobbling march on the broken arches, but fell through one after another, being quite
 30 tired and spent with so long a walk.

I passed some time in the contemplation of this wonderful structure, and the great variety of objects which it presented. My heart was filled with a deep melancholy to see several dropping unexpectedly in the midst of mirth and jollity, and catching at everything that stood by them to save themselves. Some were looking up towards the heavens in a

thoughtful posture, and in the midst of a speculation stumbled and fell out of sight. Multitudes were very busy in the pursuit of baubles that glittered in their eyes and danced before them, but often when they thought themselves within the reach of them, their footing failed and down they sunk. In this confusion of objects, I observed some with scimitars in their hands, who ran to and fro upon the bridge, thrusting several persons upon trap-doors which did not seem to lie in their way, and which they might have escaped, had they not been thus forced upon them. 10

"The genius seeing me indulge myself in this melancholy prospect, told me I had dwelt long enough upon it: take thine eyes off the bridge, said he, and tell me if thou seest anything thou dost not comprehend. Upon looking up, what mean, said I, those great flights of birds that are perpetually hovering about the bridge, and settling upon it from time to time? I see vultures, harpies, ravens, cormorants, and among many other feathered creatures, several little winged boys, that perch in great numbers upon the middle arches. These, said the genius, are envy, avarice, superstition, despair, love, 20 with the like cares and passions, that infect human life.

"I here fetched a deep sigh; alas, said I, man was made in vain! How is he given away to misery and mortality! tortured in life, and swallowed up in death! The genius, being moved with compassion towards me, bid me quit so uncomfortable a prospect. Look no more, said he, on man in the first stage of his existence, in his setting out for eternity; but cast thine eyes on that thick mist into which the tide bears the several generations of mortals that fall into it. I directed my sight as I was ordered, and (whether or no the 30 good genius strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate) I saw the valley opening at the farther end, and spreading forth into an immense ocean, that had a huge rock of adamant running through the midst of it, and dividing it into two equal parts. The cloud still rested on one

half of it; insomuch that I could discover nothing in it: but the other appeared to me a vast ocean planted with innumerable islands, that were covered with fruits and flowers, and interwoven with a thousand little shining seas that ran among them. I could see persons dressed in glorious habits with garlands upon their heads, passing among the trees, lying down by the sides of the fountains, or resting on beds of flowers; and could hear a confused harmony of singing birds, falling waters, human voices, and musical instruments.

- 10 Gladness grew in me upon the discovery of so delightful a scene. I wished for the wings of an eagle, that I might fly away to those happy seats; but the genius told me there was no passage to them, except through the gates of death that I saw opening every moment upon the bridge. The islands, said he, that lie so fresh and green before thee, and with which the whole face of the ocean appears spotted as far as thou canst see, are more in number than the sands on the sea-shore; there are myriads of islands behind those which thou here discoverest, reaching farther than thine eye, or
- 20 even thine imagination, can extend itself. These are the mansions of good men after death, who, according to the degree and kinds of virtue in which they excelled, are distributed among these several islands, which abound with pleasures of different kinds and degrees, suitable to the relishes and perfections of those who are settled in them: every island is a paradise, accommodated to its respective inhabitants. And for these, O Mirza, habitations worth contending for? Does life appear miserable, that gives thee opportunities of earning such a reward? Is death to be
- 30 feared, that will convey thee, to so happy an existence? Think not man was made in vain, who has such an eternity reserved for him. I gazed with inexpressible pleasure on these happy islands. At length, said I, show me now, I beseech thee, the secrets that lie hid under those dark clouds which cover the ocean on the other side of the rock of adamant. The genius making me no answer, I turned about

to address myself to him a second time, but I found that he had left me. I then turned again to the vision which I had been so long contemplating, but, instead of the rolling tide, the arched bridge, and the happy islands, I saw nothing but the long hollow valley of Bagdat, with oxen, sheep, and camels grazing upon the sides of it."

XXI. ON THE WHIMS OF LOTTERY-ADVENTURERS.

No. 191.]

Tuesday, October 9, 1711.

[Addison.

οὐλον δνειρον.

Deluding vision of the night.—Pope.

SOME ludicrous schoolmen have put the case, that if an ass were placed between two bundles of hay, which affected his 10 senses equally on each side, and tempted him in the very same degree, whether it would be possible for him to eat of either. They generally determine this question to the disadvantage of the ass, who they say would starve in the midst of plenty, as not having a single grain of free will to determine him more to the one than to the other. The bundle of hay on either side striking his sight and smell in the same proportion, would keep him in a perpetual suspense, like the two magnets which travellers have told us are placed one of them in the roof, and the other in the door of Mahomet's 20 Burying-place at Mecca, and by that means, say they, pull the impostor's iron coffin with such an equal attraction, that it hangs in the air between both of them. As for the ass's behaviour in such nice circumstances, whether he would starve sooner than violate his neutrality to the two bundles of hay, I shall not presume to determine; but only take notice of the conduct of our own species in the same perplexity. When a man has a mind to venture his money in a lottery, every figure of it appears equally alluring, and

as likely to succeed as any of its fellows. They all of them have the same pretensions to good luck, stand upon the same foot of competition, and no manner of reason can be given why a man should prefer one to the other before the lottery is drawn. In this case, therefore, caprice very often acts in the place of reason, and forms to itself some groundless imaginary motive, where real and substantial ones are wanting. I know a well-meaning man that is very well pleased to risk his good fortune upon the number 1711, because it is the year of our Lord. I am acquainted with a tacker that would give a good deal for the number 134. On the contrary I have been told of a certain zealous dissenter, who being a great enemy to popery, and believing that bad men are the most fortunate in this world, will lay two to one on the number 666 against any other number, because, says he, it is the number of the beast. Several would prefer the number 12000 before any other, as it is the number of the pounds in the great prize. In short, some are pleased to find their own age in their number; some that they have got a number which makes a pretty appearance in the ciphers, and others, because it is the same number that succeeded in the last lottery. Each of these, upon no other grounds, thinks he stands fairest for the great lot, and that he is possessed of what may not be improperly called the *Golden Number*.

These principles of election are the pastimes and extravagancies of human reason, which is of so busy a nature, that it will be exerting itself in the meanest trifles and working even when it wants materials. The wisest of men are sometimes acted by such unaccountable motives, as the life of the fool and the superstitious is guided by nothing else.

I am surprised that none of the fortune-tellers, or, as the French call them, the *Diseurs de bonne Avanture*, who publish their bills in every quarter of the town, have not turned our lotteries to their advantage; did any of them set up for a

caster of fortunate figures, what might he not get by his pretended discoveries and predictions?

I remember among the advertisements in the *Post-Boy* of September the 27th, I was surprised to see the following one:—

“This is to give notice, that ten shillings over and above the market-price will be given for the ticket in the £1500000 Lottery, No. 132, by Nath. Cliff, at the Bible and Three Crowns in Cheapside.”

This advertisement has given great matter of speculation 10 to coffee-house theorists. Mr. Cliff's principles and conversation have been canvassed upon this occasion, and various conjectures made why he should thus set his heart upon number 132. I have examined all the powers in those numbers, broken them into fractions, extracted the square and cube root, divided and multiplied them all ways, but could not arrive at the secret till about three days ago, when I received the following letter from an unknown hand, by which I find that Mr. Nathaniel Cliff is only the agent, and not the principal, in this advertisement.

20

“Mr Spectator,

I am the person that lately advertised I would give ten shillings more than the current price for the ticket No. 132 in the lottery now drawing; which is a secret I have communicated to some friends, who rally me incessantly on that account. You must know I have but one ticket, for which reason, and a certain dream I have lately had more than once, I was resolved it should be the number I most approved. I am so positive I have pitched upon the great lot, that I could almost lay all I am worth of it. My visions 30 are so frequent and strong upon this occasion, that I have not only possessed the lot, but disposed of the money which in all probability it will sell for. This morning, in particular, I set up an equipage which I look upon to be the gayest in the town. The liveries are very rich, but not gaudy. I should be very glad to see a speculation or two upon

lottery subjects, in which you would oblige all people concerned, and in particular

“Your most humble servant,

‘GEORGE GOSLING.

“P.S. Dear Spec, if I get the 12000. pound, I’ll make thee a handsome present.”

After having wished my correspondent good luck, and thanked him for his intended kindness, I shall for this time dismiss the subject of the lottery, and only observe that
 10 the greatest part of mankind are in some degree guilty of my friend Gosling’s extravagance. We are apt to rely upon future prospects, and become really expensive while we are only rich in possibility. We live up to our expectations, not to our possessions, and make a figure proportionable to what we may be, not what we are. We out-run our present income, as not doubting to disburse ourselves out of the profits of some future place, project, or reversion, that we have in view. It is through this temper of mind, which is so common among us, that we see tradesmen break, who
 20 have met with no misfortunes in their business; and men of estates reduced to poverty, who have never suffered from losses or repairs, tenants, taxes, or law-suits. In short, it is this foolish sanguine temper, this depending upon contingent futurities, that occasions romantic generosity, chimerical grandeur, senseless ostentation, and generally ends in beggary and ruin. The man, who will live above his present circumstances, is in great danger of living in a little time much beneath them, or, as the Italian proverb runs, the man who lives by hope will die by hunger.

30 It should be an indispensable rule in life, to contract our desires to our present condition, and whatever may be our expectations, to live within the compass of what we actually possess. It will be time enough to enjoy an estate when it comes into our hands; but if we anticipate our good fortune, we shall lose the pleasure of it when it arrives, and may possibly never possess what we have so foolishly counted upon. L.

XXII. THE TRUNK-MAKER AT THE PLAY.

No. 235.]

Thursday, November 29. 1711.

[Addison.

Populares

Vincentem strepitus.—Hor. *Art. Poet.* 81.

Awes the tumultuous noises of the pit.—Roscommon.

THERE is nothing which lies more within the province of a Spectator than public shows and diversions; and as among these there are none which can pretend to vie with those elegant entertainments that are exhibited in our theatres, I think it particularly incumbent on me to take notice of everything that is remarkable in such numerous and refined assemblies.

10

It is observed, that of late years there has been a certain person in the upper gallery of the play-house, who, when he is pleased with anything that is acted upon the stage, expresses his approbation by a loud knock upon the benches or the wainscot, which may be heard over the whole theatre. This person is commonly known by the name of the Trunk-maker in the upper gallery." Whether it be, that the blow he gives on these occasions resembles that which is often heard in the shops of such artisans, or that he was supposed to have been a real trunk-maker, who, after the finishing of 20 his day's work used to unbend his mind at these public diversions with his hammer in his hand, I cannot certainly tell. There are some, I know, who have been foolish enough to imagine it is a spirit which haunts the upper gallery, and from time to time makes those strange noises, and the rather, because he is observed to be louder than ordinary every time the ghost of Hamlet appears. Others have reported that it is a dumb man, who has chosen this way of uttering himself, when he is transported with anything he sees or hears. Others will have it to be the play-house thunderer, that 30

exerts himself after this manner in the upper gallery, when he has nothing to do upon the roof.

But having made it my business to get the best information I could in a matter of this moment, I find that the Trunk-maker, as he is commonly called, is a large black man, whom nobody knows. He generally leans forward on a huge oaken plant, with great attention to everything that passes upon the stage. He is never seen to smile; but upon hearing anything that pleases him, he takes up his staff with both
10 hands, and lays it upon the next piece of timber that stands in his way with exceeding vehemence: after which he composes himself in his former posture, till such time as something new sets him again at work.

It has been observed, his blow is so well timed, that the most judicious critic could never except against it. As soon as any shining thought is expressed in the poet, or any uncommon grace appears in the actor, he smites the bench or wainscot. If the audience does not concur with him, he smites a second time; and if the audience is not yet awaked,
20 looks round him with great wrath, and repeats the blow a third time, which never fails to produce the clap. He sometimes lets the audience begin the clap of themselves, and at the conclusion of their applause ratifies it with a single thwack.

He is of so great use to the play-house, that it is said a former director of it, upon his not being able to pay his attendance by reason of sickness, kept one in pay to officiate for him till such time as he recovered; but the person so employed, though he laid about him with incredible violence,
30 did it in such wrong places, that the audience soon found out that it was not their old friend the Trunk-maker.

It has been remarked, that he has not yet exerted himself with vigour this season. He sometimes plies at the opera; and upon Nicolini's first appearance, was said to have demolished three benches in the fury of his applause. He has broken half a dozen oaken plants upon Dogget; and seldom

goes away from a tragedy of Shakespeare, without leaving the wainscot extremely shattered.

The players do not only connive at this his obstreperous approbation, but very cheerfully repair at their own cost whatever damage he makes. They had once a thought of erecting a kind of wooden anvil for his use, that should be made of a very sounding plank, in order to render his strokes more deep and mellow ; but as this might not have been distinguished from the music of a kettle-drum, the project was laid aside.

10

In the mean while I cannot but take notice of the great use it is to an audience, that a person should thus preside over their heads, like the director of a concert, in order to awaken their attention, and beat time to their applauses ; or, to raise my simile, I have sometimes fancied the Trunk-maker in the upper gallery to be like Virgil's ruler of the wind, seated upon the top of a mountain, who, when he struck his sceptre upon the side of it, roused an hurricane, and set the whole cavern in an uproar.

It is certain the Trunk-maker has saved many a good play, 20 and brought many a graceful actor into reputation, who would not otherwise have been taken notice of. It is very visible, as the audience is not a little abashed if they find themselves betrayed into a clap, when their friend in the upper gallery does not come into it ; so the actors do not value themselves upon the clap, but regard it as a mere *brutum fulmen*, or empty noise, when it has not the sound of the oaken plant in it. I know it has been given out by those who are enemies to the Trunk-maker, that he has sometimes been bribed to be in the interest of a bad poet, or a vicious 30 player ; but this is a surmise which has no foundation ; his strokes are always just, and his admonitions seasonable ; he does not deal about his blows at random, but always hits the right nail upon the head. That inexpressible force wherewith he lays them on, sufficiently shows the evidence and strength of his conviction. His zeal for a good author is in-

deed outrageous, and breaks down every fence and partition, every board and plank, that stands within the expression of his applause.

As I do not care for terminating my thoughts, in barren speculations, or in reports of pure matter of fact, without drawing something from them for the advantage of my countrymen, I shall take the liberty to make an humble proposal, that whenever the Trunk-maker shall depart this life, or whenever he shall have lost the spring of his arm by sickness, old age, 10 infirmity, or the like, some able-bodied critic should be advanced to this post, and have a competent salary settled on him for life, to be furnished with bamboos for operas, crab-tree cudgels for comedies, and oaken plants for tragedy, at the public expense. And to the end that this place should be always disposed of according to merit, I would have none preferred to it, who has not given convincing proofs both of a sound judgment and a strong arm, and who could not, upon occasion, either knock down an ox, or write a comment upon Horace's Art of Poetry. In short, I would have him a 20 due composition of Hercules and Apollo, and so rightly qualified for this important office, that the Trunk-maker may not be missed by our posterity.

XXIII. VARIOUS WAYS OF MANAGING A DEBATE.

[No. 239.]

Tuesday, December 4, 1711.

[Addison.

Bella, horida bella!—Virg. *Æn.* vi. 86.

Wars, horrid wars!

I HAVE sometimes amused myself with considering the several methods of managing a debate which have obtained in the world.

The first races of mankind used to dispute, as our ordinary 20 people do now-a-days, in a kind of wild logic, uncultivated by rules of art.

Socrates introduced a catechetical method of arguing. He would ask his adversary question upon question, till he had convinced him out of his own mouth that his opinions were wrong. This way of debating drives an enemy up into a corner, seizes all the passes through which he can make an escape, and forces him to surrender at discretion.

Aristotle changed this method of attack, and invented a great variety of little weapons, called sylogisms. As in the Socratic way of dispute you agree to everything which your opponent advances, in the Aristotelic you are still denying 10 and contradicting some part or other of what he says. Socrates conquers you by stratagem, Aristotle by force: the one takes the town by sap, the other sword in hand.

The Universities of Europe, for many years, carried on their debates by syllogism, insomuch that we see the knowledge of several centuries laid out into objections and answers, and all the good sense of the age cut and minced into almost an infinitude of distinctions.

When our universities found that there was no end of wrangling this way, they invented a kind of argument, 20 which is not reducible to any mood or figure in Aristotle. It was called the *Argumentum Baculinum* (others write it *Bacilinum* or *Baculinum*) which is pretty well expressed in our English word 'club-law.' When they were not able to confute their antagonist, they knocked him down. It was their method in these polemical debates; first to discharge their syllogisms, and afterwards to betake themselves to their clubs, till such time as they had one way or other confounded their gainsayers. There is in Oxford a narrow defile (to make use of a military term), where the partizans used to 30 encounter, for which reason it still retains the name of Logic Lane. I have heard an old gentleman, a physician, make his boasts, that when he was a young fellow he marched several times at the head of a troop of Scotists, and cudgelled a body of Smiglesians half the length of High-street, till they had dispersed themselves for shelter into their respective garrisons.

This humour, I find, went very far in Erasmus's time. For that author tells us, that upon the revival of Greek letters, most of the universities in Europe were divided into Greeks and Trojans. The latter were those who bore a mortal enmity to the language of the Grecians, insomuch that if they met with any who understood it, they did not fail to treat him as a foe. Erasmus himself had, it seems, the misfortune to fall into the hands of a party of Trojans, who laid him on with so many blows and buffets that he
 10 never forgot their hostilities to his dying day.

There is a way of managing an argument not much unlike the former, which is made use of by states and communities, when they draw up a hundred thousand disputants on each side, and convince one another by dint of sword. A certain grand monarch was so sensible of his strength in this way of reasoning, that he wrote upon his great guns—Ratio ultima Regum, The Logic of Kings; but, God be thanked, he is now pretty well baffled at his own weapons. When one has to do with a philosopher of this kind, one should remember the old
 20 gentleman's saying, who had been engaged in an argument with one of the Roman Emperors. Upon his friends telling him, that he wondered he would give up the question, when he had visibly the better of the dispute; "I am never ashamed," says he, "to be confuted by one who is master of fifty legions."

I shall but just mention another kind of reasoning, which may be called arguing by poll; and another which is of equal force, in which wagers are made use of as arguments, according to the celebrated line in *Hudibras*.

30 But the most notable way of managing a controversy, is that which we may call Arguing by Torture. This is a method of reasoning which has been made use of with the poor refugees, and which was so fashionable in our country during the reign of Queen Mary, that in a passage of an author quoted by Monsieur Bayle, it is said that the price of wood was raised in England, by reason of the executions that were

made in Smithfield. These disputants convince their adversaries with a Sorites, commonly called a pile of faggots. The rack is also a kind of syllogism which has been used with good effect, and has made multitudes of converts. Men were formerly disputed out of their doubts, reconciled to truth by force of reason, and won over to opinions by the candour, sense, and ingenuity of those who had the right on their side; but this method of conviction operated too slowly. Pain was found to be much more enlightening than reason. Every scruple was looked upon as obstinacy, and not to be 10 removed but by several engines invented for that purpose. In a word, the application of whips, racks, gibbets, gallies, dungeons, fire and faggot, in a dispute, may be looked upon as popish refinements upon the old heathen logic.

There is another way of reasoning which seldom fails, though it be of a quite different nature to that I have last mentioned. I mean, convincing a man by ready money, or, as it is ordinarily called, bribing a man to an opinion. This method has often proved successful, when all the others have been made use of to no purpose. (A man who is furnished 20 with arguments from the mint will convince his antagonist much sooner than one who draws them from reason and philosophy.) Gold is a wonderful clearer of the understanding; it dissipates every doubt and scruple in an instant; accommodates itself to the meanest capacities; silences the loud and clamorous, and brings over the most obstinate and inflexible. Philip of Macedon was a man of most invincible reason this way. He refuted by it all the wisdom of Athens, confounded their statesmen, struck their orators dumb, and at length argued them out of all their liberties. 30

Having here touched upon the several methods of disputing, as they have prevailed in different ages of the world, I shall very suddenly give my reader an account of the whole art of cavilling; which shall be a full and satisfactory answer to all such papers and pamphlets as have yet appeared against the Spectator. C.

XXIV. LONDON CRIES.

No. 251.]

Tuesday, December 18, 1711.

[Addison.

Linguae centum sunt, oraque centum,
 Ferrea vox.—Virg. *Æn.* vi. 625.

A hundred mouths, a hundred tongues,
 And throats of brass inspired with iron lungs.—Dryden.

THERE is nothing which more astonishes a foreigner and frights a country squire, than the Cries of London. My good friend Sir Roger often declares, that he cannot get them out of his head, or go to sleep for them, the first week that he is in town. On the contrary, Will. Honeycomb calls them
 10 the *Ramàge de la Ville*, and prefers them to the sounds of larks and nightingales, with all the music of the fields and woods. I have lately received a letter from some very odd fellow upon this subject, which I shall leave with my reader, without saying anything further of it.

“SIR,

“I am a man out of all business, and would willingly turn my head to anything for an honest livelihood. I have invented several projects for raising many millions of money without burthening the subject, but I cannot get the parlia-
 20 ment to listen to me, who look upon me, forsooth, as a crack and a projector; so that, despairing to enrich either myself or my country by this public-spiritedness, I would make some proposals to you relating to a design which I have very much at heart, and which may procure me an handsome subsistence, if you will be pleased to recommend it to the cities of London and Westminster.

“The post I would aim at is to be Comptroller-general of the London Cries, which are at present under no manner of rules or discipline. I think I am pretty well qualified for
 30 this place, as being a man of very strong lungs, of great in-

sight into all the branches of our British trades and manufactures, and of a competent skill in music.

"The Cries of London may be divided into vocal and instrumental. As for the latter, they are at present under a very great disorder. A freeman of London has the privilege of disturbing a whole street, for an hour together, with the twanking of a brass-kettle or a frying-pan. The watchman's thump at midnight startles us in our beds as much as the breaking in of a thief. The sow-gelder's horn has indeed something musical in it, but this is seldom heard within the liberties. I would therefore propose, that no instrument of this nature should be made use of, which I have not tuned and licensed, after having carefully examined in what manner it may affect the ears of her Majesty's liege subjects. 10

"Vocal cries are of a much larger extent, and, indeed, so full of incongruities and barbarisms, that we appear a distracted city to foreigners, who do not comprehend the meaning of such enormous outcries. Milk is generally sold in a note above *ela*, and it sounds so exceedingly shrill, that it often sets our teeth on edge. The chimney-sweeper is 20 confined to no certain pitch; he sometimes utters himself in the deepest bass, and sometimes in the sharpest treble; sometimes in the highest, and sometimes in the lowest note of the gamut. The same observation might be made on the retailers of small coal, not to mention broken glasses or brick-dust. In these, therefore, and the like cases, it should be my care to sweeten and mellow the voices of these itinerant tradesmen, before they make their appearance in our streets, as also to accommodate their cries to their respective wares; and to take care in particular that those may not make the 30 most noise who have the least to sell, which is very observable in the vendors of card-matches, to whom I cannot but apply that old proverb of 'Much cry, but little wool.'

"Some of these last-mentioned musicians are so very loud in the sale of these trifling manufactures, that an honest splenetic gentleman of my acquaintance bargained with one

of them never to come into the street where he lived : but what was the effect of this contract ? why, the whole tribe of card-match-makers which frequent the quarter, passed by his door the very next day, in hopes of being bought off after the same manner.

“ It is another great imperfection in our London cries, that there is no just time nor measure observed in them. Our news should, indeed, be published in a very quick time, because it is a commodity that will not keep cold. It should
10 not, however, be cried with the same precipitation as ‘ fire ’ : yet this is generally the case. A bloody battle alarms the town from one end to another in an instant. Every motion of the French is published in so great a hurry, that one would think the enemy were at our gates. This likewise I would take upon me to regulate in such a manner, that there should be some distinction made between the spreading of a victory, a march, or an encampment, a Dutch, a Portugal, or a Spanish mail. Nor must I omit under this head, those
20 excessive alarms with which several boisterous rustics infest our streets in turnip season ; and which are more inexcusable, because these are wares which are in no danger of cooling upon their hands.

“ There are others who affect a very slow time, and are, in my opinion, much more tuneable than the former ; the cooper, in particular, swells his last note in an hollow voice, that is not without its harmony : nor can I forbear being inspired with a most agreeable melancholy, when I hear that sad and solemn air with which the public is very often asked, if they have any chairs to mend ? Your own memory may sug-
30 gest to you many other lamentable ditties of the same nature, in which the music is wonderfully languishing and melodious.

“ I am always pleased with that particular time of the year which is proper for the pickling of dill and cucumbers ; but, alas, this cry, like the song of the nightingale, is not heard above two months. It would, therefore, be worth while to

consider whether the same air might not in some cases be adapted to other words.

"It might likewise deserve our most serious consideration, how far, in a well-regulated city, those humourists are to be tolerated, who, not contented with the traditional cries of their forefathers, have invented particular songs and tunes of their own: such as was, not many years since, the pastry-man, commonly known by the name of the colly-molly-puff; and such as is at this day the vendor of powder and wash-balls, who, if I am rightly informed, goes under the name of 10 Powder Watt.

"I must not here omit one particular absurdity which runs through this whole vociferous generation, and which renders their cries very often not only incommodious, but altogether useless to the public; I mean that idle accomplishment which they all of them aim at, of crying so as not to be understood. Whether or no they have learned this from several of our affected singers, I will not take upon me to say; but most certain it is, that people know the wares they deal in rather by their tunes than by their words; insomuch, that I have 20 sometimes seen a country boy run out to buy apples of a bellows-mender, and ginger-bread from a grinder of knives and scissors. Nay, so strangely infatuated are some very eminent artists of this particular grace in a cry, that none but their acquaintance are able to guess at their profession; for who else can know that, 'Work if I had it,' should be the signification of a corn-cutter.

"Forasmuch, therefore, as persons of this rank are seldom men of genius or capacity, I think it would be very proper, that some man of good sense and sound judgment should 30 preside over these public cries who should permit none to lift up their voices in our streets, that have not tuneable throats, and are not only able to overcome the noise of the crowd and the rattling of coaches, but also to vend their respective merchandises in apt phrases, and in the most distinct and agreeable sounds. I do therefore humbly recom-

mend myself as a person rightly qualified for this post : and if I meet with fitting encouragement, shall communicate some other projects which I have by me, that may no less conduce to the emolument of the public.

"I am, sir, &c.,

"RALPH CROTCHET."

XXV. DISSECTION OF A BEAU'S HEAD.

No. 275.]

Tuesday, January 15, 1712.

[Addison.

Tribus Anticyris caput insanabile.—Juv.

A head no hellebore can cure.

I was yesterday engaged in an assembly of virtuosos, where 10 one of them produced many curious observations which he had lately made in the anatomy of a human body. Another of the company communicated to us several wonderful discoveries, which he had also made on the same subject, by the help of very fine glasses. This gave birth to a great variety of uncommon remarks, and furnished discourse for the remaining part of the day.

The different opinions which were started on this occasion presented to my imagination so many new ideas, that by 20 mixing with those which were already there, they employed my fancy all the last night, and composed a very wild, extravagant dream.

I was invited, methought, to the dissection of a beau's head and of a coquette's heart, which were both of them laid on a table before us. An imaginary operator opened the first with a great deal of nicety, which, upon a cursory and superficial view, appeared like the head of another man ; but upon applying our glasses to it, we made a very odd discovery, namely, that what we looked upon as brains, were not such in reality, but an heap of strange materials wound

up in that shape and texture, and packed together with wonderful art in the several cavities of the skull. For, as Homer tells us, that the blood of the gods is not real blood, but only something like it ; so we found that the brain of a beau is not a real brain, but only something like it."

The pineal gland, which many of our modern philosophers suppose to be the seat of the soul, smelt very strong of essence and orange-flower water, and was encompassed with a kind of horny substance, cut into a thousand little faces or mirrors, which were imperceptible to the naked eye ; in- 10
somuch, that the soul, if there had been any here, must have been always taken up in contemplating her own beauties.

We observed a large antrum or cavity in the sinciput, that was filled with ribbons, lace, and embroidery, wrought together in a most curious piece of network, the parts of which were likewise imperceptible to the naked eye. Another of these antrums or cavities was stuffed with invisible billet-doux, love-letters, pricked dances, and other trumpery of the same nature. In another we found a kind of powder, which set the whole company a sneezing, and by the scent discovered 20
itself to be right Spanish. The several other cells were stored with commodities of the same kind, of which it would be tedious to give the reader an exact inventory.

There was a large cavity on each side of the head which I must not omit. That on the right side was filled with fictions, flatteries, and falsehoods, vows, promises, and protestations ; that on the left with oaths and imprecations. There issued out a duct from each of these cells, which ran into the root of the tongue, where both joined together, and passed forward in one common duct to the tip of it. We discovered several 30
little roads or canals running from the ear into the brain, and took particular care to trace them out through their several passages. One of them extended itself to a bundle of sonnets and little musical instruments. Others ended in several bladders, which were filled with wind or froth. But the large canal entered into a great cavity of the skull, from

whence there went another canal into the tongue. This great cavity was filled with a kind of spongy substance, which the French anatomists call *galimatias*; and the English, nonsense.

The skins of the forehead were extremely tough and thick, and what very much surprised us, had not in them any single blood-vessel that we were able to discover either with or without our glasses; from whence we concluded, that the party, when alive, must have been entirely deprived of the
10 faculty of blushing.

The *os cribriforme* was exceedingly stuffed, and in some places damaged with snuff. We could not but take notice in particular of that small muscle, which is not often discovered in dissections, and draws the nose upwards, when it expresses the contempt which the owner of it has upon seeing anything he does not like, or hearing anything he does not understand. I need not tell my learned reader, that this is that muscle which performs the motion so often mentioned by the Latin poets, when they talk of a man's cocking his nose, or playing
20 the rhinoceros.

We did not find anything very remarkable in the eye, saving only that the *musculi amatorii*, or, as we may translate it into English, the ogling muscles, were very much worn and decayed with use; whereas, on the contrary, the elevator, or the muscle which turns the eye towards heaven, did not appear to have been used at all.

I have only mentioned in this dissection such new discoveries as we were able to make, and have not taken any notice of those parts which are to be met with in common
30 heads. As for the skull, the face, and indeed the whole outward shape and figure of the head, we could not discover any difference from what we observe in the heads of other men. We were informed, that the person to whom this head belonged, had passed for a man above five-and-thirty years; during which time he eat and drank like other people, dressed well, talked loud, laughed frequently, and on particular oc-

casions had acquitted himself tolerably at a ball or an assembly; to which one of the company added, that a certain knot of ladies took him for a wit. He was out of the flower of his age by the blow of a pining sorrow, having been surprised by an eminent citizen as he was tendering some civilities to his wife.

When we had thoroughly examined this head with all its apartments, and its several kinds of furniture, we put up the brain, such as it was, into its proper place, and laid it aside under a broad piece of scarlet cloth, in order to be prepared, 10 and kept in a great repository of dissections; our operator telling us, that the preparation would not be so difficult as that of another brain, for that he had observed several of the little pipes and tubes which ran through the brain were already filled with a kind of mercurial substance, which he looked upon to be true quicksilver.

He applied himself in the next place to the coquette's heart, which he likewise laid open with great dexterity. There occurred to us many particularities in this dissection; but being unwilling to burden my reader's memory too much, 20 I shall reserve this subject for the speculation of another day.

XXVI. DISSECTION OF A COQUETTE'S HEART.

No. 281.]

Tuesday, January 22, 1772.

[Addison.

Pectoribus inhians spirantia consulit ex Virg. Æn. iv. 64.

Anxious the reeking entrails he consults.

HAVING already given an account of the dissection of a beau's head, with the several discoveries made on that occasion, I shall here, according to my promise, enter upon the dissection of a coquette's heart, and communicate to the public such particularities as we observed in that curious piece of anatomy.

I should, perhaps, have waived this undertaking, had not I been put in mind of my promise by several of my unknown correspondents, who are very importunate with me to make an example of the coquette, as I have already done of the beau. It is, therefore, in compliance with the request of friends, that I have looked over the minutes of my former dream, in order to give the public an exact relation of it, which I shall enter upon without further preface.

Our operator, before he engaged in this visionary dissection, 10 told us, that there was nothing in his art more difficult, than to lay open the heart of a coquette, by reason of the many labyrinths and recesses which are to be found in it, and which do not appear in the heart of any other animal.

He desired us first of all to observe the *pericardium*, or outward case of the heart, which we did very attentively ; and, by the help of our glasses, discerned in it millions of little scars, which seemed to have been occasioned by the points of innumerable darts and arrows, that from time to time had glanced upon the outward coat ; though we could 20 not discover the smallest orifice, by which any of them had entered and pierced the inward substance.

Every smatterer in anatomy knows, that this *pericardium*, or case of the heart, contains in it a thin reddish liquor, supposed to be formed of the vapours which exhale out of the heart, and being stopped here, are condensed into this watery substance. In examining this liquor, we found that it had in it all the qualities of that spirit which is made use of in the thermometer, to show the change of weather.

Nor must I here omit an experiment one of the company 30 assures us he himself had made with this liquor, which he found in great quantity about the heart of a coquette whom he had formerly dissected. He affirmed to us, that he had actually enclosed it in a small tube made after the manner of a weather-glass ; but that, instead of acquainting him with the variations of the atmosphere, it shewed him the qualities of those persons who entered the room where it stood. He

affirmed also, that it rose at the approach of a plume of feathers, an embroidered coat, or a pair of fringed gloves, and that it fell as soon as an ill-shaped perwig, a clumsy pair of shoes, or an unfashionable coat came into his house. nay, he proceeded so far as to assure us, that, upon his laughing aloud when he stood by it, the liquor mounted very sensibly, and immediately sunk again upon his looking serious. In short, he told us, that he knew very well by this invention whenever he had a man of sense or a coxcomb in his room 10

Having cleared away the *pericardium*, or the case and liquor above mentioned, we came to the heart itself. The outward surface of it was extremely slippery, and the *micro*, or point, so very cold withal, that upon endeavouring to take hold of it, it glided through the fingers like a smooth piece of ice.

The fibres were turned and twisted in a more intricate and perplexed manner than they are usually found in other hearts, insomuch, that the whole heart was wound up together like a Gordian knot, and must have had very irregular and unequal motions, whilst it was employed in its vital 20 function.

One thing we thought very observable, namely, that upon examining all the vessels which came into it, or issued out of it, we could not discover any communication that it had with the tongue.

We could not but take notice of several of those little nerves in the heart which are said to convey the sentiments of love, hatred, and other passions, do not descend to this before us from the brain, but, from the muscles which lie about the eye 30

Upon weighing the heart in my hand, I found it to be extremely light, and consequently very hollow, which I did not wonder at, when, upon looking into the inside of it, I saw multitudes of cells and cavities running one within another, as our historians describe the apartments of Rosamond's Bower. Several of these little hollows were stuffed

with innumerable sorts of trifles, which I shall forbear giving any particular account of, and shall, therefore, only take notice of what lay first and uppermost, which, upon our unfolding it, and applying our microscope to it, appeared to be a flame-coloured hood.

We were informed that the lady of this heart, when living, received the addresses of several who made love to her, and did not only give each of them encouragement, but made every one she conversed with believe that she regarded him
 10 with an eye of kindness: for which reason, we expected to have seen the impression of multitudes of faces among the several plaits and foldings of the heart; but, to our great surprise, not a single print of this nature discovered itself, till we came into the very core and centre of it. We there observed a little figure, which, upon applying our glasses to it, appeared dressed in a very fantastic manner. The more I looked upon it, the more I thought I had seen the face before, but could not possibly recollect either the place or time; when at length one of the company, who had examined
 20 this figure more nicely than the rest, showed us plainly by the make of its face, and the several turns of its features, that the little idol which was thus lodged in the very middle of the heart, was the deceased beau, whose head I gave some account of in my last paper.

As soon as we had finished our dissection, we resolved to make an experiment on the heart, not being able to determine among ourselves the nature of its substance, which differed in so many particulars from that of the heart in other females. Accordingly we laid it into a pan of burning coals, when we
 30 observed in it a certain salamandrine quality, that made it capable of living in the midst of fire and flame, without being consumed, or so much as singed.

As we were admiring this strange phenomenon, and standing round the heart in the circle, it gave a most prodigious sigh, or rather crack, and dispersed all at once in smoke and vapour. This imaginary noise, which methought

was louder than the burst of a cannon, produced such a violent shake in my brain, that it dissipated the fumes of sleep, and left me in an instant broad awake.

XXVII. VISIT TO WESTMINSTER ABBEY.

No. 329.]

Tuesday, March 18, 1712.

[Addison.

Ire tamen restat, Numa quo devenit et Ancus.

Hor. *Epod.* vi. 27.

With Ancus, and with Numa, kings of Rome,

We must descend into the silent tomb.

My friend Sir Roger de Coverley told me the other night, that he had been reading my paper upon Westminster Abbey, in which, says he, there are a great many ingenious fancies. He told me at the same time, that he observed I 10 had promised another paper upon the tombs, and that he should be glad to go and see them with me, not having visited them since he had read history. I could not at first imagine how this came into the knight's head, till I recollected that he had been very busy all last summer upon Baker's Chronicle, which he has quoted several times in his dispute with Sir Andrew Freeport, since his last coming to town. Accordingly I called upon him the next morning, that we might go together to the Abbey.

I found the knight under his ~~hands~~ hands, who always 20 shaves him. He was no sooner dressed than he called for a glass of the widow Trueby's water, which he told me he always drank before he went abroad. He recommended to me a dram of it at the same time, with so much heartiness, that I could not forbear drinking it. As soon as I had got it down, I found it very unpalatable; upon which the knight observing that I had made several wry faces, told me that he knew I should not like it at first, but that it was the best thing in the world against the stone or gravel.

I could have wished, indeed, that he had acquainted me with the virtues of it sooner; but it was too late to complain, and I knew what he had done was out of good-will. Sir Roger told me further, that he looked upon it to be very good for a man whilst he staid in town, to keep off infection, and that he got together a quantity of it upon the first news of the sickness being at Dantzic: when of a sudden turning short to one of his servants, who stood behind him, he bid him call a hackney coach, and take care it was an elderly man that drove it.

He then resumed his discourse upon Mrs. Trueby's water, telling me that the widow Trueby was one who did more good than all the doctors and apothecaries in the county: that she distilled every poppy that grew within five miles of her, that she distributed her water gratis among all sorts of people; to which the knight added that she had a very great jointure, and that the whole country would fain have it a match between him and her; "and truly," says Sir Roger, "if I had not been engaged, perhaps I could not have done 20 better."

His discourse was broken off by his man's telling him he had called a coach for our going to it, after having cast his eye upon the wheels he asked the coachman if his axle-tree was good; upon which the man's telling him he would warrant it, the knight then told me he looked like an honest man, and went on to the further ceremony.

We had not gone far when Sir Roger, popping out his head, called the coachman down from his box, and upon his presenting himself at the window, asked him if he smoked; 30 as I was considering what this would end in, he bid him stop by the way at any good tobacconist's, and take in a roll of their best Virginia. Nothing material happened in the remaining part of our journey, till we were set down at the west end of the Abbey.

As we went up the body of the church the knight pointed at the trophies upon one of the new monuments, and cried

out, "A brave man I warrant him!" Passing afterwards by Sir Cloudsly Shovel, he flung his hand that way, and cried, "Sir Cloudsly Shovel! a very gallant man!" As we stood before Busby's tomb, the knight uttered himself again after the same manner, "Dr. Busby, a great man! he whipped my grandfather, a very great man! I should have gone to him myself, if I had not been a blockhead; a very great man!"

We were immediately conducted into the little chapel on the right hand Sir Roger planting himself at our historian's elbow, was very attentive to everything he said, particularly 10 to the account he gave us of the lord who had cut off the king of Morocco's head Among several other figures, he was very well pleased to see the statesman Cecil upon his knees, and, concluding them all to be great men, was conducted to the figure which represents that martyr to good housewifery, who died by the prick of a needle Upon our interpreter's telling us, that she was a maid of honour to Queen Elizabeth, the knight was very inquisitive into her name and family, and after having regarded her finger for some time, "I wonder (says he), that Sir Richard Bellingham has said nothing of 20 her in his Chronicle"

We were then conveyed to the two coronation chairs, where my old friend, after having heard the stories underneath the most ancient of them, which were said to be from Scotland, was called Jacob's Pillow, sat him down upon the chair, and looking like the figure of an old king, asked our interpreter, what authority they had that Jacob had ever been in Scotland? The fellow, instead of returning him an answer, told him, that he hoped the Honour would pay his forfeit I could observe Sir Roger a little ruffled upon 30 being thus trepanned, but our guide not insisting upon his demand, the knight soon recovered his good humour, and whispered in my ear, that if Will Wimple were with us, and saw those two chairs, it would go hard but he would get a tobacco-stopper out of one or t' other of them.

Sir Roger, in the next place, laid his hand upon Edward

the Third's sword, and leaning upon the pommel of it, gave us the whole history of the Black Prince, concluding, that in Sir Richard Baker's opinion, Edward the Third was one of the greatest princes that ever sat upon the English throne.

We were then shown Edward the Confessor's tomb ; upon which Sir Roger acquainted us, that he was the first that touch'd for the Evil ; and afterwards Henry the Fourth's, upon which he shook his head, and told us, there was fine reading of the casualties of that reign.

- 10 Our conductor then pointed to that monument where there is the figure of one of our English kings without an head ; and upon giving us to know that the head, which was of beaten silver, had been stolen away several years since : "Some Whig, I'll warrant you (says Sir Roger) ; you ought to lock up your kings better ; they will carry off the body too, if you do not take care."

- The glorious names of Henry the Fifth and Queen Elizabeth gave the knight great opportunities of shining, and of doing justice to Sir Richard Baker, who, as our knight
20 observed with some surprise, had a great many kings in him, whose monuments he had not seen in the Abbey.

For my own part, I could not but be pleased to see the knight show such an honest passion for the glory of his country, and such a respectful gratitude to the memory of its princes.

- I must not omit, that the benevolence of my good old friend which flows out towards every one he converses with, made him very kind to our interpreter, whom he looked upon as an extraordinary man ; for which reason he shook
30 him by the hand at parting, telling him, that he should be very glad to see him at his lodgings in Norfolk-buildings, and talk over these matters with him more at leisure.

XXVIII. SIR ROGER AT THE THEATRE.

No. 335.]

Tuesday, March 25. 1712.

[Addison.

Respicere exemplar vitæ morumque jubebo
 Doctum imitatore, et veras hinc ducere voces.

Hor. *Ars Poet.* 327.

Keep Nature's great original in view,
 And thence the living images pursue.—Francis.

My friend Sir Roger de Coverley, when we last met together at the club, told me, that he had a great mind to see the new tragedy with me, assuring me at the same time, that he had not been at a play these twenty years. The last I saw, said Sir Roger, was the Committee, which I should not have gone to neither, had not I been told beforehand that it was a 10 good Church of England comedy. He then proceeded to inquire of me who this Distressed Mother was; and upon hearing that she was Hector's widow, he told me, that her husband was a brave man, and that when he was a school-boy he had read his life at the end of the dictionary. My friend asked me, in the next place, if there would not be some danger in coming home late, in case the Mohocks should be abroad. "I assure you (says he), I thought I had fallen into their hands last night; for I observed two or three lusty black men that followed me half way up Fleet Street; and 20 mended their pace behind me, in proportion as I put on to go away from them. You must know (continued the knight with a smile), I fancied they had a mind to hunt me; for I remember an honest gentleman in my neighbourhood, who was served such a trick in King Charles the Second's time; for which reason he has not ventured himself in town ever since. I might have shown them very good sport, had this been their design; for I am an old fox-hunter, I should have turned and dodged, and have played them a thousand tricks

they had never seen in their lives before." Sir Roger added, that if these gentlemen had any such intention, they did not succeed very well in it; "for I threw them out (says he), at the end of Norfolk Street, where I doubled the corner, and got shelter in my lodgings before they could imagine what was become of me. However (says the knight), if Captain Sentry will make one with us to-morrow night, and if you will both of you call on me about four o'clock, that we may be at the house before it is full, I will have my own
10 coach in readiness to attend to you, for John tells me he has got the fore-wheels mended."

The captain, who did not fail to meet me there at the appointed hour, bid Sir Roger fear nothing, for that he had put on the same sword, which he had made use of at the battle of Steenkirk. Sir Roger's servants, and among the rest my old friend the butler, had, I found, provided themselves with good oaken plants, to attend their master upon this occasion. When we had placed him in his coach with myself at his left hand, the captain before him,
20 and his butler at the head of his footmen in the rear, we convoyed him in safety to the play-house; where, after having marched up the entry in good order, the captain and I went in with him, and seated him betwixt us in the pit. As soon as the house was full and the candles lighted, my old friend stood stunned about him with that pleasure, which a mind possessed with humanity naturally feels in itself, at the sight of a multitude of people who seem pleased with one another and partake of the same common
- entertainment. I could not but fancy to myself, as the old
30 man stood up in the middle of the pit, that he made a very proper centre to a tragic audience. Upon the entering of Pyrrhus, the knight told me, that he did not believe the King of France himself had a better strut. I was, indeed, very attentive to my old friend's remarks, because I looked upon them as a piece of natural criticism, and was well pleased to hear him at the conclusion of almost every scene,

telling me that he could not imagine how the play would end. One while he appeared much concerned about Andromache, and a little while after as much for Hermione: and was extremely puzzled to think what would become of Pyrrhus.

When Sir Roger saw Andromache's obstinate refusal to her lover's importunities, he whispered me in the ear, that he was sure she would never have him, to which he added, with a more than ordinary vehemence, you cannot imagine, sir, what it is to have to do with a widow. Upon Pyrrhus's threatening afterwards to leave her, the knight shook his head, and muttered to himself, Ay, do if you can. This part dwelt so much upon my friend's imagination, that at the close of the third act, as I was thinking of something else, he whispered in my ear, "These widows, sir, are the most perverse creatures in the world. But pray (says he), you that are a critic, is this play according to your dramatic rules, as you call them? Should your people in tragedy always talk to be understood? Why, there is not a single sentence in this play that I do not know the meaning of." 20

The fourth act very luckily begun before I had time to give the old gentleman an answer; "Well (says the knight, sitting down with great satisfaction), I suppose we are now to see Hector's ghost." He then renewed his attention, and from time to time fell a praising the widow. He made, indeed, a little mistake as to one of her pages, whom at his first entering, he took for Astyanax; but he quickly set himself right in that particular, though, at the same time, he owned he should have been very glad to have seen the little boy, "who," says he, "must needs be a very fine child by the account that is given of him." Upon Hermione's going off with a menace to Pyrrhus, the audience gave a loud clap; to which Sir Roger added, "On my word, a notable young baggage!"

As there was a very remarkable silence and stillness in the audience during the whole action, it was natural for them

to take the opportunity of the intervals between the acts, to express their opinion of the players, and of their respective parts. Sir Roger hearing a cluster of them praise Orestes, struck in with them, and told them, that he thought his friend Pylades was a very sensible man; as they were afterwards applauding Pyrrhus, Sir Roger put in a second time, "And let me tell you (says he), though he speaks but little, I like the old fellow in whiskers as well as any of them." Captain Sentry, seeing two or three wags who sat near us, lean with an attentive ear towards Sir Roger, and fearing lest they should smoke the knight, plucked him by the elbow, and whispered something in his ear, that lasted till the opening of the fifth act. The knight was wonderfully attentive to the account which Orestes gives of Pyrrhus his death, and at the conclusion of it, told me it was such a bloody piece of work, that he was glad it was not done upon the stage. Seeing afterwards Orestes in his raving fit, he grew more than ordinary serious, and took occasion to moralize (in his way) upon an evil conscience, adding, 20 that "Orestes, in his madness, looked as if he saw something."

As we were the first that came into the house, so we were the last that went out of it; being resolved to have a clear passage for our old friend, whom we did not care to venture among the jostling of the crowd. Sir Roger went out fully satisfied with his entertainment, and we guarded him to his lodgings in the same manner that we brought him to the play-house; being highly pleased, for my own part, not only with the performance of the excellent piece which had been 30 presented, but with the satisfaction which it had given to the good old man."

XXIX. TRANSMIGRATION OF SOULS.

No. 343.]

Thursday, April 3, 1712.

[Addison.

Errat et illinc

Huc venit, hinc illuc, et quoslibet occupat artus
 Spiritus : æquæ feris humanâ in corpora transit,
 Inque feras noster.—Pythag. ap. Ov. *Metam.* xv. 165.

All things are but alter'd ; nothing dies ;
 And here and there th' unbodied spirit flies,
 By time, or force, or sickness dispossess'd,
 And lodges, where it lights, in man or beast.—Dryden.

WILL. HONEYCOMB, who loves to shew upon occasion all the little learning he has picked up, told us yesterday at the club, that he thought there might be a great deal said for the transmigration of souls, and that the eastern parts of the world believed in that doctrine to this day. Sir Paul Rycaut, says he, gives us an account of several well-disposed Mahometans that purchase the freedom of any little bird they see confined to a cage, and think they merit as much by it, as we should do here by ransoming any of our countrymen from their captivity at Algiers. You must know, says Will., the reason is, because they consider every animal as a brother or sister in disguise, and therefore think themselves obliged to extend their charity to them, though under such mean circumstances. They'll tell you, says Will., that the soul of a man, when he dies, immediately passes into the body of another man, or of some brute, which he resembled in his humour, or his fortune, when he was one of us.

As I was wondering what this profusion of learning would end in, Will. told us that Jack Freelove, who was a fellow of whim, made love to one of those ladies who throw away all their fondness on parrots, monkeys, and lap-dogs. Upon going to pay her a visit one morning, he wrote a very pretty epistle upon this hint. Jack, says he, was conducted into the

parlour, where he diverted himself for some time with her favourite monkey, which was chained in one of the windows, till at length observing a pen and ink lie by him, he wrote the following letter to his mistress, in the person of the monkey; and upon her not coming down so soon as he expected, left it in the window, and went about his business.

The lady soon after coming into the parlour, and seeing her monkey look upon a paper with great earnestness, took it up, and to this day is in some doubt, says Will., whether it 10 was written by Jack or the monkey

"Madam,

"Not having the gift of speech I have a long time waited in vain for an opportunity of making myself known to you, and having at present the convenience of pen, ink, and paper by me, I gladly take the occasion of giving you my history in writing, which I could not do by word of mouth. You must know, madam, that about a thousand years ago I was an Indian Brachman, and versed in all those mysterious secrets which your European philosopher, called Pythagoras, 20 is said to have learned from our fraternity. I had so ingratiated myself by my great skill in the occult sciences with a demon whom I used to converse with, that he promised to grant me whatever I should ask of him. I desired that my soul might never pass into the body of a brute creature, but this he told me was not in his power to grant me. I then begged that into whatever creature I should chance to trans- migrate, I might still retain my memory, and be conscious that I was the same person who lived in different animals. Thus he told me was within his power, and accordingly 30 promised on the word of a demon that he would grant me what I desired. From that time forth I lived so very unblameably, that I was made President of a College of Brachmans, an office which I discharged, with great integrity till the day of my death.

I was then shuffled into another human body, and acted my part so very well in it, that I became first minister to

a prince who reigned upon the banks of the Ganges. I here lived in great honour for several years, but by degrees lost all the innocence of the Brachman, being obliged to rifle and oppress the people to enrich my sovereign; till at length I became so odious that my master, to recover his credit with his subjects, shot me through the heart with an arrow as I was one day addressing myself to him at the head of his army.

Upon my next remove I found myself in the woods, under the shape of a jackal, and soon listed myself in the service 10 of a lion. I used to yelp near his den about midnight, which was his time of rousing, and seeking after his prey. He always followed me in the rear, and when I had run down a fat buck, a wild goat, or an hare, after he had feasted very plentifully upon it himself, would now and then throw me a bone that was but half picked for my encouragement; but upon my being unsuccessful in two or three chases, he gave me such a confounded grip in his anger, that I died of it.

In my next transmigration I was again set upon two legs, and became an Indian taxgatherer; but having been guilty of 20 great extravagances, and being married to an expensive jade of a wife, I ran so cursedly in debt, that I durst not shew my head. I could no sooner step out of my house, but I was arrested by somebody or other that lay in wait for me. As I ventured abroad one night in the dusk of the evening, I was taken up and hurried into a dungeon, where I died a few months after.

My soul then entered into a flying fish, and in that state led a most melancholy life for the space of six years. Several fishes of prey pursued me when I was in the water, and if I 30 betook myself to my wings, it was ten to one but I had a flock of birds aiming at me. As I was one day flying amidst a fleet of English ships, I observed a huge sea-gull whetting his bill and hovering just over my head: upon my dipping into the water to avoid him, I fell into the mouth of a monstrous shark that swallowed me down in an instant.

I was some years afterwards, to my great surprise, an eminent banker in Lombard-street; and remembering how I had formerly suffered for want of money, became so very sordid and avaricious, that the whole town cried shame of me. I was a miserable little old fellow to look upon, for I had in a manner starved myself, and was nothing but skin and bone when I died.

I was afterwards very much troubled and amazed to find myself dwindled into an emmet. I was heartily concerned to make so insignificant a figure, and did not know but some time or other I might be reduced to a mite if I did not mend my manners. I therefore applied myself with great diligence to the offices that were allotted me, and was generally looked upon as the notablest ant in the whole molehill. I was at last picked up, as I was groaning under a burden, by an unlucky cock-sparrow that lived in the neighbourhood, and had before made great depredations upon our commonwealth. I then bettered my condition a little, and lived a whole summer in the shape of a bee; but being tired with the painful and penurious life I had undergone in my two last transmigrations, I fell into the other extreme, and turned drone. As I one day headed a party to plunder an hive, we were received so warmly by the swarm which defended it, that we were none of us left dead upon the spot.

I might tell you of many other transmigrations which I went through: I was a tailor, a shrimp, and a tom-tit. In the last of these my shape, I was shot in the Christmas holidays by a young jack-a-napes, who would needs try his new gun upon me.

30. But I shall pass over these and other several stages of life, to remind you of the young beau, who made love to you about six years since. You may remember, madam, how he masked, and danced, and sung, and played a thousand tricks to gain you; and how he was at last carried off by a cold that he got under your window one night in a serenade. I was that unfortunate young fellow, whom you were then so

think with myself that I had made a mistake, and gone to
 a music meeting instead of a play-house. It appeared,
 indeed, a little odd to see so many persons of quality
 of both sexes assembled together in a kind of catarwauling;
 but I cannot say how great performers to have been any-
 thing better, whatever the musicians themselves might think
 of it. As I had no acquaintance in the house, to ask ques-
 tions of, and was forced to go out of town early the next
 morning, I could not learn the secret of this matter. What
 10 I would therefore desire of you, is, to give some account of
 this strange instrument, which I found the company called a
 cat-call; and particularly to let me know whether it be
 a piece of music really come from Italy. For my own part,
 to be free with you, I would rather hear an English fiddle,
 though I durst not show my dislike whilst I was in the play-
 house, it being my chance to sit the very next man to one of
 the performers.

I am, Sir,

Your most affectionate friend and servant,
 JOHN SHALLOW, Esq."

In compliance with what Mr. Shallow's request, I design this
 paper as a dissertation on the cat-call. In order to make my-
 self a master of this instrument, I purchased one the beginning of
 last week, though I found it a great difficulty, being informed
 at two or three musick-schools that many players had lately bought
 them all up. I have consulted many learned antiquaries
 in relation to it, and find them very much divided
 among themselves about its origin. A Fellow of the
 Royal Society, a very good friend, and a great proficient
 30 in the mathematics, and of music, concludes from the
 simplicity of its nature, and the uniformity of its sound, that
 the cat-call is older than any of the inventions of Jubal. He
 observes very well, that musical instruments took their first
 rise from the notes of birds, and other melodious animals
 and what says he was more natural than for the first ages of
 mankind to imitate the voice of a cat that lived under th

same roof with them. I have thought that the cat had contributed more to harmony than any other animal, as we are not only beholden to her for this wind-instrument, but for our string music in general.

Another virtuoso of my acquaintance will not allow the cat-call to be older than Thespis, and is apt to think it appeared in the world soon after the ancient comedy, for which reason it has still a place in our dramatic entertainments: nor must I here omit what a curious gentleman, who is lately returned from his travels, has more than once 10 assured me, namely, that there was lately dug up at Rome the statue of a Momus, who holds an instrument in his right hand very much resembling our modern cat-call.

There are others who ascribe this invention to Orpheus, and look upon the cat-call to be one of those instruments which that famous musician made use of to draw the beasts about him. It is certain, that the roaring of a cat does not call together a greater audience of that species, than this instrument, if dexterously played, ~~when~~ proper time and place.

20

But notwithstanding these various and learned conjectures, I cannot forbear thinking that the cat-call is originally a piece of English music. I have heard the voice of some of our British songsters, as ~~well as~~ ^{many} of it, which is peculiar to our nation, confirm this opinion. It has at least received great improvement, ~~as well as~~ ^{and} whether we consider the instrument itself, or the several quavers and graces which are thrown into the ~~musical~~ ^{melody} of it. Every one might be sensible of this, who heard that remarkable overgrown cat-call which was played in the seats of the pit, and 30 presided over all the rest at the celebrated performance lately exhibited in Drury Lane.

Having said thus much concerning the original of the cat-call, we are in the next place to consider the use of it. The cat-call exerts itself to most advantage in the British theatre it very much improves the sound of nonsense, and often goes

along with the voice of the actor who pronounces it, as the violin or harpsichord accompanies the Italian recitativo. It has often supplied the place of the ancient chorus, in the words of Mr. * * * In short a bad poet has as great an antipathy to a cat-call, as many people have to a real cat.

Mr. Collier, in his ingenious essay upon music, has the following passage :—

“I believe it is possible to invent an instrument that shall have a quite contrary effect to those martial ones now in use. 10 an instrument that shall sink the spirits, and shake the nerves, and curdle the blood, and inspire despair, and cowardice, and consternation, at a surprising rate. It is probable the roaring of a lion, the warbling of cats and screech-owls, together with a mixture of the howling of dogs, judiciously imitated and compounded, might go a great way in this invention. Whether such anti-music as this might not be of service in a camp, I shall leave to the military men to consider.”

What this learned gentlemen supposes in speculation, I 20 have known actually verified in practice. The cat-call has struck a damp into generals, and frightened heroes off the stage. At the first sound of it I have seen a crowned head tremble, and a princess fall into fits. The Humorous Lieutenant himself could not stand it; nay, I am told that even Almanzor looked like a mouse, and trembled at the voice of this terrible instrument.

As it is of a dramatic nature, and peculiarly appropriated to the stage, I can by no means approve the thought of that angry lover, who, after an unsuccessful pursuit of some years, 30 took leave of his mistress in a serenade of cat-calls.

I must conclude this paper with the account I have lately received of an ingenious artist, who has long studied this instrument, and is very well versed in all the rules of the drama. He teaches to play on it by book, and to express by it the whole art of criticism. He has his base and his treble cat-call; the former for tragedy, the latter for comedy; only

in tragi-comedies they may both play together in consort. He has a particular squeak to denote the violation of each of the unities, and has different sounds to show whether he aims at the poet or the player. In short, he teaches the smut-note, the fustian-note, the stupid-note, and has composed a kind of air that may serve as an ~~act-tune~~ ^{set-tune} to an incorrigible play, and which takes in the whole compass of the cat-call.

* XXXI WOMAN ON HORSEBACK.

No. 435.]

Saturday, July 19, 1712.

[Addison.

Nec duo sunt at forma duplex, nec femina dici

Nec puer ut possint, neutrumque et utrumque videntur.

10

Ovid, *Met.* iv. 378.

Both bodies in a single body mix,

A single body with a double sex.—Addison.

Most of the papers I give the public are written on subjects that never vary, but are for ever fixed and immutable. Of this kind are all my more serious essays and discourses; but there is another sort of speculations, which I consider as occasional papers, that take their rise from the folly, extravagance, and caprice of the present age. I look upon myself as one set to watch the manner and behaviour of my countrymen and contemporaries, and to mark down every 20 absurd fashion, ridiculous custom, or affected form of speech, that makes its appearance in the world, during the course of these my speculations. The petticoat no sooner begun to swell, but I observed its motions. The party-patches had not time to muster themselves before I detected them. I had intelligence of the coloured hood the very first time it appeared in a public assembly. I might here mention several other the like contingent subjects, upon which I have bestowed distinct papers. By this means I have so effectually quashed

those irregularities which gave occasion to them, that I am afraid posterity will scarce have sufficient idea of them to relish those discourses which were in no little vogue at the time when they were written. They will be apt to think that the fashions and customs I attacked were some fantastic humours, and that their great-grandmothers could not be so ridiculous as to have represented them. For this reason, when I think on the figures in several volumes of speculations, which will make about a hundred years hence, I consider them as so many pieces of old plate, where the weight will be regarded, but the fashion lost.

Among the several female extravagances, I have already taken notice of, there is one which still ^{maintains} keeps its ground. I mean that of the ladies who dress themselves in a hat and feather, a riding-coat and a perwig; or at least tie up their hair in a bag or ribbon, in imitation of the smart part of the opposite sex. I have already shown my dislike of this immodest custom more than once; but in contempt of everything I have hitherto said, I am informed that the highways about this great city are still very much infested with these female cavaliers.

I remember when I was at my friend Sir Roger de Coverley's about the same twelvemonth, an equestrian lady of this order appeared upon the plains which lay at a distance from his house. At that time walking in the fields with my old friend, as his tenants ran out on every side to see so strange a sight, Sir Roger asked one of them who came by us, what it was? To which the country fellow replied, "Tis a gentleman, saving your worship's presence, in a coat and hat." This produced a great deal of mirth at the knight's house, where we had a story at the same time of another of his tenants, who meeting this gentleman-like lady on the high-way, was asked by her whether that was Coverley Hall; the honest man, seeing only the male part of the querist, replied, "Yes, sir;" but upon the second question, "whether Sir Roger de Coverley was a married man," having dropped

his eye upon the petticoat he changed his note into "No, madam."

Had one of these hermaphrodites appeared in Juvenal's day, with what an indignation should we have seen her described by that excellent satirist. He would have represented her in her riding habit as a creature monstrous as the Centaur. He would have called for medicines or purgative waters, to expel the appearance of such a brood. He would have invoked the shades of Lucretia or Lucretius, to see into what the Roman ladies had transformed themselves.

For my own part, I am for treating the sex with greater tenderness, and have all along made use of the most gentle methods to bring them off from any little extravagance into which they are sometimes unwarily fallen; I think it however absolutely necessary to keep up the partition between the two sexes, and to take notice of the smallest encroachments which one makes upon the other. I hope, therefore, that I shall not hear any more complaints on this subject. I am sure my she-disciples who peruse these my daily lectures, 20 have profited but little by them, if they are capable of giving into such an amphibious dress. This I should not have mentioned, had not I lately met one of these my female readers in Hyde Park, who looked up to me with a masculine assurance, and cocked her hat full in my face.

For my part, I have one general rule in the behaviour of the fair sex. When I see them in any part of their dress, I conclude it is not without some evil intention; and therefore question not but the design of this strange fashion is to smite more effectually their male beholders. Now to 30 set them right in this particular, I would fain have them consider with themselves whether we are not more likely to be struck by a figure entirely female, than with such an one as we may see every day in our classes: or, if they please, let them reflect upon their own hearts and think how they would be affected should they meet a man on horseback in

his breeches and jack-boots, and at the same time dressed up in a commode and a night-rail.

I must observe that this fashion was first of all brought to us from France, a country which has infected all the nations in Europe with its levity. I speak not this in derogation of a whole people, having more than once found fault with those general reflections which strike at kingdoms or commonwealths in the gross; a piece of cruelty, which an ingenious writer of our own compares to that of Caligula, who wished 10 the Roman people had all but one neck; that he might behead them at a blow. I shall therefore only remark, that as liveliness and assurance are in a peculiar manner the qualifications of the French nation, the same habits and customs will not give the same offence to that people, which they produce among those of our own country. Modesty is our distinguishing character, as vivacity is theirs; and when this our national virtue appears in that female beauty, for which our British ladies are celebrated above all others in the universe, it makes up the most amiable object that the eye of man can 20 possibly behold. C.

XXXII. PROCEEDINGS OF THE INFIRMARY FOR ILL-MOURED PEOPLE.

No. 440.]

Friday, July 26, 1712.

[Addison.]

Vivere si recte nescis, discede pariter. Hor. 2 Ep. ii. 213.

Learn to live well, or fairly make your will — Pope.

I HAVE already given my reader an account of a set of merry fellows, who are passing their summer together in the country, being provided of a great house, where there is not only a convenient apartment for every particular person, but a large infirmary for the reception of such of them as are any

way indisposed, or out of humour. Having lately received a letter from the secretary of this society, by order of the whole fraternity, which acquaints me with their behaviour during the last week, I shall here make a present of it to the public.

“MR. SPECTATOR,

“We are glad to find that you approve the establishment which we have here made for the retrieving of good manners and agreeable conversation, and shall use our best endeavours so to improve ourselves in this our summer re- 10
tirement, that we may next winter serve as patterns to the town. But to the end that this our institution may be no less advantageous to the public than to ourselves, we shall communicate to you one week of our proceedings, desiring you at the same time, if you see anything faulty in them, to favour us with your admonitions. For you must know, sir, that it has been proposed among us to choose you for our visitor, to which I must further add, that one of the College having declared last week, he did not like the *Spectator* of the day, and not being able to assign any just reasons for such 20
his dislike, he was sent to the infirmary *remine contradicente*.

“On *Monday* the assembly was in very good humour, having received some recruits of French wit that morning; when unluckily, towards the middle of a dinner, one of the company swore at his servant in a very rough manner, for having put too much water in his glass. Upon which the president of the day, who is always the mouth of the company, after having convinced him of the impertinence of his passion, and the insult it had made upon the company, ordered his man to take him from the table and convey him 30
to the infirmary. There was but one more sent away that day; this was a gentleman who is reckoned by some persons one of the greatest wits, and by others one of the greatest boobies about town. This you will say is a strange character, but what makes it stranger yet, it is a very true one, for he is perpetually the reverse of himself, being always

merry or dull to him. We brought him hither to divert us, which he did very well upon the road, having lavished away so much wit and laughter upon the hackney coachman as might have served him during his whole stay here, had it been duly measured. He had been lumpish for two or three days, but was so far connived at, in hopes of recovery, that we dispatched one of the briskest fellows among the brotherhood into the infirmary, for having told him at table he was not merry. But our president observing
 10 that he indulged himself in this long fit of stupidity, and construing it as a contempt of the college, ordered him to retire into the place prepared for such companions. He was no sooner got into it, but his wit and mirth returned upon him in so violent a manner that he shook the whole infirmary with the noise of it, and had so good an effect upon the rest of the patients, that he brought them all out to dinner with him the next day.

"On Tuesday we were no sooner set down, but one of the company complained that his head ached; upon which
 20 another asked him, in an insolent manner, what he did there then; this insensibly grew into some warm words; so that the president, in order to keep the peace, gave directions to take them both from the table, and lodge them in the infirmary. Not long after, another of the company telling us, he knew by a pain in his shoulder that we should have some rain, the president ordered him to be removed, and placed as a weather-glass in the apartment above mentioned.

"On Wednesday a gentleman having received a letter written in a woman's hand, and changing colour twice or
 30 thrice as he read it, desired leave to retire into the infirmary. The president consented, but denied him the use of pen, ink, and paper, till such time as he had slept upon it. One of the company, being seated at the lower end of the table, and discovering his secret discontent, by finding fault with every dish that was served up, and refusing to laugh at any thing that was said, the president told him that he found he was

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in an uneasy seat, he persuaded him to accommodate himself better in the infirmary. After dinner, a very honest fellow chancing to let a pun fall from him, his neighbour cried out, 'To the infirmary!' at the same time pretending to be sick at it, as having the same natural antipathy to a pun, which some have to a cat. This produced a long debate. Upon the whole, the punster was acquitted, and his neighbour sent off.

"On *Thursday* there was but one delinquent. This was a gentleman of strong voice but weak understanding. He had 10 unluckily engaged himself in a dispute with a man of excellent sense, but of a modest elocution. The man of heat replied to every answer of his antagonist with a louder note than ordinary, and only raised his voice when he should have enforced his argument. Finding himself at length driven to an absurdity, he still reasoned in a more clamorous and confused manner, and to make the greater impression upon his hearers, concluded with a loud thump upon the table. The president immediately ordered him to be carried off, and dieted with water gruel till such time as he should be suffi- 20 ciently weakened for conversation.

"On *Friday* there passed very little remarkable, saving only, that several petitions were read of the persons in custody, desiring to be released from their confinement, and vouching for one another's good behaviour for the future.

"On *Saturday* we received many letters from persons who had found themselves in an unsociable temper, and had voluntarily shut themselves up. The infirmary was indeed never so full as on this day, which I was at some loss to account for, till upon my going abroad I observed that it was 30 an easterly wind. The retirement of most of my friends has given me opportunity and leisure of writing you this letter, which I must not conclude without assuring you, that all the members of our college, as well those who are under confinement, as those who are at liberty, are your very humble servants, though none more than, etc." C.

XXXIII. ESSAY ON DREAMS.

No. 487.]

Thursday, September 18, 1712.

[Addison.

*Cum prostrata sopore**Urget membra quies, ex mens sine pondere ludit.—Petr.*

While sleep oppresses the tired limbs, the mind
Plays without weight, and wanton unconfin'd.

THOUGH there are many authors, who have written on dreams, they have generally considered them only as revelations of what has already happened in distant parts of the world, or as presages of what is to happen in future periods of time.

I shall consider this subject in another light, as dreams
10 may give us some idea of the great excellency of an human soul, and some intimation of its independency on matter.

In the first place, our dreams are great instances of that activity which is natural to the human soul, and which it is not in the power of sleep to deaden or abate. When the man appears tired and worn out with the labours of the day, this active part in his composition is still busied and unwearied. When the organs of sense want their due repose and necessary reparations, and the body is no longer able to keep pace with that spiritual substance to which it is united, the soul exerts
20 herself in her several faculties, and continues in action, till her partner is again qualified to bear her company. In this case dreams look like the relaxations and amusements of the soul, when she is disencumbered of her machine, her sports and recreations, when she has laid her charge asleep.

In the second place, dreams are an instance of that agility and perfection which is natural to the faculties of the mind, when they are disengaged from the body. The soul is clogged and retarded in her operations, when she acts in conjunction with a companion that is so heavy and unwieldy in its motions.
30 But in dreams it is wonderful to observe with what a

sprightliness and alacrity she exerts herself. The slow of speech make unpremeditated harangues, or converse readily in languages that they are but little acquainted with. The grave abound in pleasantries, the dull in repartees and points of wit. There is not a more painful action of the mind than invention; yet in dreams it works with that ease and activity, that we are not sensible when the faculty is employed. For instance, I believe everyone, some time or other, dreams that he is reading papers, books, or letters; in which case the invention prompts so readily, that the mind is 10 imposed upon, and mistakes its own suggestions for the compositions of another.

I shall, under this head, quote a passage out of the *Religio Medici*, in which the ingenious author gives an account of himself in his dreaming and his waking thoughts. "We are somewhat more than ourselves in our sleeps, and the slumber of the body seems to be but the waking of the soul. It is the ligation of sense, but the liberty of reason; and our waking conceptions do not match the fancies of our sleeps. At my nativity my ascendant was the watery sign of Scorpius; I 20 was born in the planetary hour of Saturn, and I think I have a piece of that leaden planet in me. I am no way facetious, nor disposed for the mirth and galliardize of company; yet in one dream I can compose a whole comedy, behold the action, apprehend the jests, and laugh myself awake at the conceits thereof. Were my memory as faithful as my reason is then fruitful, I would never study but in my dreams; and this time also would I choose for my devotions but our grosser memories have then so little hold of our abstracted understandings, that they forget the story, and can only 30 relate to our awakened souls a confused and broken tale of that that has passed. Thus it is observed that men sometimes, upon the hour of their departure, do speak and reason above themselves; for then the soul beginning to be freed from the ligaments of the body, begins to reason like herself, and to discourse in a strain above mortality."

We may likewise observe in the third place, that the passions affect the mind with greater strength when we are asleep, than when we are awake. Joy and sorrow give us more vigorous sensations of pain or pleasure at this time, than at any other. Devotion likewise, as the excellent author above-mentioned has hinted, is in a very particular manner heightened and inflamed, when it rises in the soul at a time that the body is thus laid at rest. Every man's experience will inform him in this matter, though it is very probable that this may happen differently in different constitutions. I shall conclude this head with the two following problems, which I shall leave to the solution of my reader. Supposing a man always happy in his dreams, and miserable in his waking thoughts, and that his life was equally divided between them, whether would he be more happy or miserable? Were a man a king in his dreams, and a beggar awake, and dreamt as consequentially, and in as continued unbroken schemes as he thinks when awake, whether he would be in reality a king or beggar, or rather whether he would not be both.

There is another circumstance, which methinks gives us a very high idea of the nature of the soul in regard to what passes in dreams. I mean that innumerable multitude and variety of ideas which then arise in her. Were that active watchful being only conscious of her own existence at such a time, what a painful solitude would her hours of sleep be? Were the soul sensible of her being alone in her sleeping moments, after the same manner that she is sensible of it while awake, the time would hang very heavy on her, as it often actually does when she dreams that she is in such a solitude.

Semperque relinqui

Sola sibi, semper longam incommutata videtur

Ire viam.—Virg. Aen. lv. 476.

She seems alone

To wander in her sleep through ways unknown

Guideless and dark.—Dryden.

But this observation I only make by the way. What I would here remark, is that wonderful power in the soul, of producing her own company on these occasions. She converses with numberless beings of her own creation and is transported into ten thousand scenes of her own raising. She is herself the theatre, the actors, and the beholder. This puts me in mind of a saying which I am infinitely pleased with, and which Plutarch ascribes to Heraclitus. "That all men whilst they are awake are in one common world; but that each of them, when he is asleep, is in a world of his own." 10 The waking man is conversant in the world of nature, when he sleeps he retires to a private world that is particular to himself. There seems something in this consideration that intimates to us a natural grandeur and perfection in the soul, which is rather to be admired than explained.

I must not omit that argument for the excellency of the soul, which I have seen quoted out of Tertullian, namely, its power of divining in dreams. That several such divinations have been made, none can question who believes the Holy Writings, or who has but the least degree of a common 20 historical faith there being innumerable instances of this nature in several authors, both ancient and modern, sacred and profane. Whether such dark prophecies, such visions of the night proceed from any latent power of the soul, during this her state of abstraction, or from any communication with the supreme Being, or from any operation of subordinate spirits, has been a great dispute among the learned: the matter of fact is, I think, incontestable and has been looked upon as such by the greatest writers, who have been never suspected either of superstition or enthusiasm 30

I do not suppose that the soul in these instances is entirely loose and unfettered from the body. it is sufficient, if she is not so far sunk and immersed in matter, nor entangled and perplexed in her operations, with such motions of blood and spirits, as when she actuates the machine in its waking hours. The corporeal union is slackened enough to give the mind

more play. The soul seems gathered within herself, and recovers that spring which is broke and weakened, when she operates more in concert with the body.

The speculations I have here made, if they are not arguments, they are at least strong intimations, not only of the excellency of an human soul, but of its independence on the body: and if they do not prove, do at least confirm these two great points, which are established by many other reasons that are altogether unanswerable. O.

XXXIV. WILL. HONEYCOMB'S PROPOSAL FOR A FAIR FOR MARRIAGE.

No. 511.]

Thursday, October 16, 1712.

[Addison.

10

Quis non invenit turba quod amaret in illa?—Ovid.

Who could fail to find

In such a crowd a mistress to his mind?

“DEAR SPEC.

“Finding that my last letter took, I do intend to continue my epistolary correspondence with thee, on those dear confounded creatures, women. Thou knowest, all the little learning I am master of is upon that subject; I never looked in a book, but for their sakes. I have lately met with two pure stories for a *Spectator*, which I am sure will please mightily, if they pass through thy hands. The first of them I found 20 by chance in an English book called Herodotus, that lay in my friend Dapperwit's window, as I visited him one morning. It luckily opened in the place where I met with the following account. He tells us that it was the manner among the Persians to have several fairs in the kingdom, at which all the young unmarried women were annually exposed to sale. The men who wanted wives came hither to provide themselves: every woman was given to the highest bidder, and the

money which she retained laid aside for the public use, to be employed as thou shalt hear by and by. By this means the richest people had the choice of the market, and culled out all the most extraordinary beauties. As soon as the fair was thus picked, the refuse was to be distributed among the poor, and among those who could not go to the price of a beauty. Several of these married the agreeables, without paying a farthing for them, unless somebody chanced to think it worth his while to bid for them, in which case the best bidder was always the purchaser. But now you must 10 know, Spec, it happened in Persia as it does in our own country, that there were as many ugly women, as beauties or agreeables, so that by consequence, after the magistrates had put off a great many, there were still a great many that stuck upon their hands. In order therefore to clear the market, the money which the beauties had sold for, was disposed of among the ugly; so that a poor man, who could not afford to have a beauty for his wife, was forced to take up with a fortune; the greatest portion being always given to the most deformed. To this the author adds, that every 20 poor man was forced to live kindly with his wife, or in case he repented of his bargain, to return her portion with her to the next public sale.

“What I would recommend to thee on this occasion is, to establish such an imaginary fair in Great Britain: thou couldst make it very pleasant, by matching women of quality with cobblers and carmen, or describing titles and garters leading off in great ceremony shopkeepers’ and farmers’ daughters. Though, to tell thee the truth, I am confoundedly afraid that as the love of money prevails in our island more 30 than it did in Persia, we should find that some of our greatest men would choose out the portions, and rival one another for the richest piece of deformity; and that on the contrary, the toasts and belles would be bought up by extravagant heirs, gamesters, and spendthrifts. Thou couldst make very pretty reflections upon this occasion in honour of

the Persian politics, who took care, by such marriages, to beautify the upper part of the species, and to make the greatest persons in the government the most graceful. But this I shall leave to thy judicious pen.

"I have another story to tell thee, which I likewise met with in a book. -- It seems the general of the Tartars, after having laid siege to a strong town in China, and taken it by storm, would set to sale all the women that were found in it. Accordingly, he put each of them into a sack, and after
10 having thoroughly considered the value of the woman who was inclosed, marked the price that was demanded for her upon the sack. There was a great confluence of chapmen, that resorted from every part, with a design to purchase, which they were to do unsight unseen. The book mentions a merchant in particular, who observing one of the sacks to be marked pretty high, bargained for it, and carried it off with him to his house. As he was resting with it upon a half-way bridge, he was resolved to take a survey of his purchase upon opening his sack, a little old woman popped her head
20 out of it; at which the adventurer was in so great a rage, that he was going to shoot her out into the river. The old lady, however, begged him first of all to hear her story, by which he learned that she was sister to a great mandarin, who would infallibly make the fortune of his brother-in-law as soon as he should come to whose lot she fell. Upon which the merchant agreed to put her up in his sack, and carried her to his house, where she proved an excellent wife, and procured him all the riches from her brother that she had promised him.

30 "I fancy, if I was disposed to dream a second time, I could make a tolerable vision upon this plan. I would suppose all the unmarried women in London and Westminster brought to market in sacks, with their respective prices on each sack. The first sack that is sold is marked with five thousand pound: upon the opening of it, I find it filled with an admirable housewife, of an agreeable counten-

ance: the purchaser, upon hearing her good qualities, pays down her price very cheerfully. The second I would open, should be a five hundred pound sack: the lady in it, to our surprise, has the face and person of a toast: as we are wondering how she came to be set at so low a price, we hear that she would have been valued at ten thousand pound, but that the public had made those abatements for her being a scold. I would afterwards find some beautiful, modest, and discreet woman, that should be the top of the market; and perhaps discover half a dozen romps tied up together in the 10 same sack, at one hundred pound an head. The prude and the coquette should be valued at the same price, though the first should go off the better of the two. I fancy thou wouldst like such a vision, had I time to finish it; because, to talk in thy own way, there is a moral in it. Whatever thou mayst think of it, prythee do not make any of thy queer apologies for this letter, as thou didst for my last. The women love a gay lively fellow, and are never angry at the raileries of one who is their known admirer. I am always bitter upon them, but well with them.

20

O. "Thine,

"HONEYCOMB."

XXXV. DEATH OF SIR ROGER.

No. 517.] Thursday, October 23rd 1712. [Addison.

Heu Pietas! heu prisca Fides!—Virg. *Æn.* vi. 878.

Mirror of ancient faith!

Undaunted worth! Inviolable truth!—Dryden.

WE last night received a piece of ill news at our club, which very sensibly afflicted every one of us. I question not but my readers themselves will be troubled at the hearing of it. To keep them no longer in suspense. Sir Roger de Coverley

is dead. He departed this life at his house in the country, after a few weeks' sickness. Sir Andrew Freeport has a letter from one of his correspondents in those parts, that informs him the old man caught a cold at the country sessions, as he was very warmly promoting an address of his own penning, in which he succeeded according to his wishes. But this particular comes from a Whig justice of peace, who was always Sir Roger's enemy and antagonist. I have letters both from the chaplain and Captain Sentry, which mention
 10 nothing of it, but are filled with many particulars to the honour of the good old man. I have likewise a letter from the butler, who took so much care of me last summer when I was at the knight's house. As my friend the butler mentions, in the simplicity of his heart, several circumstances the others have passed over in silence, I shall give my reader a copy of his letter, without any alteration or diminution.

"Honoured Sir,

"Knowing that you was my old master's good friend, I could not forbear sending you the melancholy news of his
 20 death, which has afflicted the whole country, as well as his poor servants who loved him, I may say, better than we did our lives. I am afraid he caught his death the last country sessions, where he would go to see justice done to a poor widow woman, and her fatherless children, that had been wronged by a neighbouring gentleman; for, you know, my good master was always the poor man's friend. Upon his coming home, the first complaint he made was, that he had lost his roast-beef stomach, not being able to touch a sirloin, which was served up according to custom: and you know he
 30 used to take great delight in it. From that time forward he grew worse and worse, but still kept a good heart to the last. Indeed we were once in great hopes of his recovery, upon a kind message that was sent him from the widow lady whom he had made love to the forty last years of his life; but this only proved a lightning before his death. He has bequeathed to this lady, as a token of his love, a great pearl necklace, and

a couple of silver bracelets set with jewels, which belonged to my good old lady his mother : he has bequeathed the fine white gelding, that he used to ride a hunting upon, to his chaplain, because he thought he would be kind to him, and has left you all his books. He has, moreover, bequeathed to the chaplain a very pretty tenement with good lands about it. It being a very cold day when he made his will, he left for mourning to every man in the parish a great frieze coat and to every woman a black riding-hood. It was a most moving sight to see him take leave of his poor servants, com- 10 mending us all for our fidelity, whilst we were not able to speak a word for weeping. As we most of us are grown grey-headed in our dear master's service, he has left us pensions and legacies which we may live very comfortably upon the remaining part of our days. He has bequeathed a great deal more in charity, which is not yet come to my knowledge, and it is peremptorily said in the parish, that he has left money to build a steeple to the church : for he was heard to say some time ago, that if he lived two years longer, Coverley church should have a steeple to it. The chaplain tells every- 20 body that he made a very good end, and never speaks of him without tears. He was buried, according to his own directions, among the family of the Coverleys, on the left hand of his father Sir Arthur. The coffin was carried by six of his tenants, and the pall held up by six of the quorum : the whole parish followed the corpse with heavy hearts, and in their mourning suits ; the men in frieze, and the women in riding-hoods. Captain Sentry, my master's nephew, has taken possession of the hall-house, and the whole estate. When my old master saw him, a little before his death, he shook 30 him by the hand, and wished him joy of the estate which was falling to him, desiring him only to make a good use of it, and to pay the several legacies, and the gifts of charity, which he told him he had left as quit-rents upon the estate. The captain truly seems a courteous man, though he says but little. He makes much of those whom my master loved, and

snows great kindness to the old house-dog, that you know my poor master was so fond of. It would have gone to your heart to have heard the moans the dumb creature made on the day of my master's death. He has never joyed himself since; no more has any of us. It was the melancholiest day for the poor people that ever happened in Worcestershire. This being all from,

"Honoured sir, your most sorrowful servant,

EDWARD BISCUIT.

- 10 "P.S.—My master desired, some weeks before he died, that a book which comes up to you by the carrier, should be given to Sir Andrew Freppart in his name."

This letter, notwithstanding the poor butler's manner of writing it, gave us such an idea of our good old friend, that, upon the reading of it, there was not a dry eye in the club. Sir Andrew opening the book, found it to be a collection of Acts of Parliament. There was, in particular, the Act of Uniformity, with some passages in it marked by Sir Roger's own hand. Sir Andrew found that they related to two or
20 three points, which he had disputed with Sir Roger the last time he appeared at the club. Sir Andrew, who would have been merry at such an incident on another occasion, at the sight of the old man's handwriting, burst into tears, and put the book into his pocket. Captain Sentry informs me, that the knight has been in mourning for every one in the club.

XXXVI. MARRIAGE OF WILL. HONEYCOMB.

No. 53Q.]

Friday, November 7, 1712.

[Addisor

Sic visum Veneri; cui placet impares
 Formas atque animos sub juga shenes.
 Sævo mittere cum joco. — Hor. 1 Ode xxxiii. 10.

Thus Venus sports; the rich, the base,
 Unlike in fortune and in face,
 To disagreeing love provokes;
 When cruelly jocose,
 She ties the fatal noose,
 And binds unequals to the brazen yokes. — Creech.

It is very usual for those who have been severe upon 10 marriage, in some part or other of their lives to enter into the fraternity which they have ridiculed, and to see their raillery return upon their own heads. I scarce ever knew a woman-hater that did not, sooner or latter, pay for it. Marriage, which is a blessing to another man, falls upon such a one as a judgment. Mr. Congréve's *Old Bachelor* is set forth to us with much wit and humour, as an example of this kind. In short, those who have most distinguished themselves by railing at the sex in general, very often make an honourable amends, by choosing for themselves the most worthless 20 persons of it for a companion and fellow. Hymen takes his revenge in kind, on those who turn his mysteries into ridicule.

My friend Will. Honeycomb, who was so unmercifully witty upon the women, in a couple of letters, which I lately communicated to the public, has given the ladies ample satisfaction by marrying a farmer's daughter; a piece of news which came to our club by the last post. The Templer is very positive that he has married a dairy-maid: but Will, in his letter to me on this occasion, sets the best face upon 30 the matter that he can, and gives a more tolerable account

or his spouse. • I must confess, I suspected something more than ordinary, when upon opening the letter I found that Will. was fallen off from his former gaiety, having changed "Dear Spec." which was his usual salute at the beginning of the letter, into "My worthy friend," and subscribed himself in the latter end of it at full length "William Honeycomb." In short, the gay, the loud, the vain Will Honeycomb, who had made love to every great fortune that has appeared in town for above thirty years together, and boasted of favours 10 from ladies whom he had never seen, is at length wedded to a plain country girl.

His letter gives us the picture of a converted rake. The sober character of the husband is dashed with the man of the town, and enlivened with those little ^{facile et facile} cant-phrases which have made my friend Will. often thought very pretty company. But let us hear what he says for himself.

"My worthy Friend,

"I question not but you, and the rest of my acquaintance, wonder that I, who have lived in the smoke and gallantries 20 of the town for thirty years together, should all on a sudden grow fond of a country life. Had not my dog of a steward run away as he did, without making up his accounts, I had still been immersed in sin and sea-coal. But since my late forced visit to my estate, I am so pleased with it, that I am resolved to live and ~~be~~ ^{pass} upon it. I am every day abroad upon my acres, and can scarce forbear filling my letter with breezes, shades, flowers, meadows, and ^{purling} streams. The simplicity of manners, which I have heard you so often speak of, and which appears here in perfection, charms me 30 wonderfully. As an instance of it, I must acquaint you, and by your means the whole club, that I have lately married one of my tenant's daughters. She is born of honest parents, and though she has no portion, she has a great deal of virtue. The natural sweetness and innocence of her behaviour, the freshness of her complexion, the unaffected turn of her shape and person shot me through and through every time I saw

her, and did more execution upon me in ~~in~~ ~~program~~ ~~than~~ the greatest beauty in town or court had ever done in brocade. In short, she is such an one as promises me a good heir to my estate, and if by her means I cannot leave to my children what are falsely called the gifts of birth; high titles and alliances: I hope to convey to them the more real and valuable gifts of birth; strong bodies and healthy constitutions. As for your fine women, I need not tell thee that I know them. I have had my share in their graces, but no more of that. It shall be my business hereafter to live the life of an honest man, and to act as becomes the master of a family. I question not but I shall draw down upon me the raillery of the town, and be treated to the tune of *The marriage-hater matched*; but I am prepared for it. I have been as witty upon others in my time. To tell thee truly, I saw such a tribe of fashionable young fluttering coxcombs shot up, that I did not think my post of an *homme de ruelle* any longer tenable. I felt a certain stiffness in my limbs, which entirely destroyed that jauntness of air I was once master of. Besides, for I may now confess my age to thee, I have been 20 eight and forty above these twelve years. Since my retirement into the country will make a vacancy in the club, I could wish you would fill up my place with my friend Tom Dapperwit. He has an infinite deal of fire, and knows the town. For my own part, as I have said before, I shall endeavour to live hereafter suitable to a man in my station, as a prudent head of a family, a good husband, a careful father (when it shall so happen) and as

“Your most sincere friend, and humble servant,

O.

“WILLIAM HONEYCOMB.” 30

XXXVII. HILPA AND SHALUM.

No. 584.]

Monday, August 23, 1714.

[Addison.

Hic gēdā fōntēs, hīc mollia prātā, Lycori,
 Hic nemus, hīc tōtū tēcum cōsuevērē avo.

[Virg. *Ecl.* x. 42.

Come see what pleasures in our plains abound;
 The woods, the fountains, and the flow'ry ground:
 Here I could live, and love, and die with only you.

Dryden.

HILPA was one of the 150 daughters of Zilpah, of the race of Cohn, by whom some of the learned think is meant Cain. She was exceedingly beautiful, and when she was but a girl of threescore and ten years of age, received the addresses of several who made love to her. Among these were two brothers, Harpath and Shalum. Harpath, being the first-born, was master of the fruitful region which lies at the foot of Mount Tirzah, in the southern parts of China. Shalum (which is to say the planter, in the Chinese language) possessed all the neighbouring hills, and that great range of mountains which go under the name of Tirzah. Harpath was of a haughty andumptuous spirit; Shalum was of a gentle disposition, and loved both by God and man.

It is said that among the antediluvian women, the 20 daughters of Cohn had their minds wholly set upon riches; for which reason, the beautiful Hilpa preferred Harpath to Shalum, because of his numerous flocks and herds, that covered all the low country which runs along the foot of Mount Tirzah, and is watered by several fountains and streams breaking out of the sides of that mountain.

Harpath had in quick despatch of his courtship, that he married Hilpa in the hundredth year of her age, and being of an insolent temper, laughed to scorn his brother Shalum for having pretended to the beautiful Hilpa, when he was

master of nothing but a long chain of rocks and mountains. This so much provoked Shalum, that he is said to have cursed his brother in the bitterness of his heart, and to have prayed that one of his mountains might fall upon his head; if ever he came within the shadow of it.

From this time forward Harpath would never venture out of the valleys, but came to an untimely end in the 250th year of his age, being drowned in a river as he attempted to cross it. This river is called, to this day, from his name who perished in it, the river Harpath, and what is very remarkable, issues out of one of those mountains which Shalum wished might fall upon his brother, when he cursed him in the bitterness of his heart. 10

Hilpa was in the 160th year of her age at the death of her husband, having brought him but fifty children, before he was snatched away, as has been already related. Many of the antediluvians made love to the young widow, though no one was thought so likely to succeed in her affections as her first lover Shalum, who renewed his court to her about ten years after the death of Harpath; for it was not thought 20 decent in those days that a widow should be seen by a man within ten years after the decease of her husband.

Shalum, falling into a deep melancholy, and resolving to take away that objection which had been raised against him when he made his first address to Hilpa, began, immediately after her marriage with Harpath, to plant all that mountainous region which fell to his lot in the division of this country. He knew how to adapt every plant to its proper soil, and is thought to have inherited many traditional secrets of that art from the first man. This employment 30 turned at length to his profit as well as to his amusement: his mountains were in a few years shaded with young trees, that gradually shot up into groves, woods, and forests, intermixed with walks, and lawns, and gardens; inasmuch that the whole region, from a naked and desolate prospect, began now to look like a second Paradise. The pleasantness of the

place, and the agreeable disposition of Shalum, who was reckoned one of the mildest and wisest of all who lived before the flood, drew into it multitudes of people who were perpetually employed in the sinking of wells, the digging of trenches, and the hollowing of trees, for the better distribution of water through every part of this spacious plantation.

The habitations of Shalum looked every year more beautiful in the eyes of Hilpa, who, after the space of 70 autumns, was wonderfully pleased with the distant prospect of 10 Shalum's hills; which were then covered with innumerable tufts of trees and gloomy scenes, that gave a magnificence to the place, and converted it into one of the finest landscapes the eye of man could behold.

The Chinese record a letter which Shalum is said to have written to Hilpa, in the eleventh year of her widowhood. I shall here translate it, without departing from that noble simplicity of sentiments, and plainness of manners, which appears in the original.

Shalum was at this time 180 years old, and Hilpa 170

20 Shalum, master of Mount Tirzah, to Hilpa,
mistress of the Valleys.

In the 788th year of the Creation.

"What have I not suffered, O thou daughter of Zilpah, since thou gavest thyself away in marriage to my rival! I grew weary of the light of the sun, and have been ever since covering myself with woods and forests. These threescore and ten years have I bewailed the loss of thee on the tops of Mount Tirzah, and soothed my melancholy among a thousand gloomy shades of my own raising. My dwellings are at present 30 sent as the garden of God; every part of them is filled with fruits, and flowers, and fountains. The whole mountain is perfumed for thy reception. Come up into it, O my beloved, and let us people this spot of the new world with a beautiful race of mortals; let us multiply exceedingly among these delightful shades, and fill every quarter of them with sons,

and daughters. Remember, O thou daughter of Zilpah, that the age of men is but a thousand years; that beauty is the admiration but of a few centuries. It flourisheth as a mountain oak, or as a cedar on the top of Tirzah, which in three or four hundred years will fade away, and never be thought of by posterity, unless a young wood springs from its roots. Think well on this, and remember thy neighbour in the mountains."

Having here inserted this letter, which I look upon as the only antediluvian *billet-doux* now extant, I shall in my next 10 paper give the answer to it, and the sequel of this story.

XXXVIII. HILPA AND SHALUM—CONTINUED.

No. 585.] Wednesday, August 25, 1714. • [Addison.

Ipsi lætitia voces ad sidera jactant
Intonsi montes : ipsæ jam cœmina rupes,
Ipsæ sonant arbusta.—Virg. *Æd.* v. 68.

The mountain-tops unshorn, the rocks rejoice;
The lowly shrubs partake of human voice.—Dryden.

The Sequel of the Story of Shalum and Hilpa.

THE letter inserted in my last, but good an effect upon Hilpa, that she answered it in less than a twelvemonth, after the following manner.

20

Hilpa, mistress of the Valleys, to Shalum, master of
Mount Tirzah.

In the 789th year of the Creation.

"What have I to do with thee, O Shalum? Thou praisest Hilpa's beauty, but art thou not secretly enamoured with the verdure of her meadows? Art thou not more affected with the prospect of her green valley, than thou wouldest be with the sight of her person? The lowing of my herds, and

the bleatings of my flocks, make a pleasant echo in thy mountains, and sound sweetly in thy ears. What though I am delighted with the wavings of thy forests, and those breezes of perfumes which flow from the top of Tirzah ; are these like the riches of the valley ?

"I know thee, O Shalum ; thou art more wise and happy than any of the sons of men. Thy dwellings are among the cedars ; thou searchest out the diversity of soils, thou understandest the influence of the stars, and markest the change of
10 seasons. Can a woman appear lovely in the eyes of such a one ? Disquiet me not, O Shalum ; let me alone, that I may enjoy those goodly possessions which are fallen to my lot. Win me not by thy enticing words. May thy trees increase and multiply ; mayest thou add wood to wood, and shade to shade ; but tempt not Hilpa to destroy thy solitude, and make thy retirement populous."

The Chinese say, that a little time afterwards she accepted of a treat, in one of the neighbouring hills, to which Shalum had invited her. This treat lasted for two years, and is said
20 to have cost Shalum five hundred antelopes, two thousand ostriches, and a thousand tun of milk ; but what most of all recommended it, was the variety of delicious fruits and pot-herbs, in which any human living could any way equal Shalum.

He treated her at a tower which he had planted amidst the wood of nightingales. The food was made up of such fruit-trees and plants, as were most agreeable to the several kinds of singing birds ; so that it had drawn into it all the music of the country, and was filled from one end of the year
30 to the other, with the most agreeable concert in season.

He showed her every day some beautiful and surprising scene in this new region of woodlands ; and as, by this means, he had all the opportunities he could wish for of opening his mind to her, he succeeded so well, that upon her departure, she made him a kind of promise, and gave him

her word to return him a positive answer in less than fifty years.

She had not been long among her own people in the valleys, when she received new overtures, and at the same time a most splendid visit from Mishpach, who was a mighty man of old, and had built a great city, which he called after his own name. Every house was made for at least a thousand years, nay, there were some that were leased out for three lives; so that the quantity of stone and timber consumed in this building is scarce to be imagined by those who live in 10 the present age of the world. This great man entertained her with the voice of musical instruments, which had been lately invented, and danced before her to the sound of the timbrel. He also presented her with several domestic utensils wrought in brass and iron, which had been newly found out for the convenience of life. In the meantime, Shalum grew very uneasy with himself, and was sorely displeased at Hilpa, for the reception which she had given to Mishpach, inasmuch that he never wrote to her, or spoke of her, during a whole revolution of Saturn; but, finding that this inter- 20 course went no further than a visit, he again renewed his addresses to her, who, during his long silence, is said very often to have cast a wishing eye upon Mount Tirzah.

Her mind continued wavering about twenty years longer, between Shalum and Mishpach, for though her inclinations favoured the former, her interest pleased very powerfully for the other. While her heart was in this unsettled condition, the following accident happened, which determined her choice. A high tower of wood that stood in the city of Mishpach, having caught fire by a flash of lightning, in a few days 30 reduced the whole town to ashes. Mishpach resolved to rebuild the place, whatever it should cost him; and, having already destroyed all the timber of the country he was forced to have recourse to Shalum, whose forests were now two hundred years old. He purchased these woods, with so many herds of cattle and flocks of sheep, and with such a vast

extent of fields and pastures, that Shalum was now grown more wealthy than Mishpach ; and, therefore, appeared so charming in the eyes of Zilpah's daughter, that she no longer refused him in marriage. On the day in which he brought her up into the mountains, he raised a most prodigious pile of cedar, and of every sweet-smelling wood, which reached above 300 cubits in height : he also cast into the pile bundles of myrrh, and sheaves of spikenard, enriching it with every spicy shrub, and making it fat with the gums of his plantations. This was the burnt offering which Shalum offered in the day of his espousals : the smoke of it ascended up to heaven, and filled the whole country with incense and perfume.

NOTES.

THE SPECTATOR'S ACCOUNT OF HIMSELF. No. 1.

P. 1, l. 7. **peruses**, reads through, examines, 'surveys'. "A coined word; from **Per-** and **Use**. No other source can well be assigned; but it must be admitted to be a barbarous and ill-formed word, compounded of Latin and French, and by no means used in the true sense; since to *per-use* could only mean to use thoroughly. The sense of the word comes nearer to that of the F. *revoir* or E. 'survey' or 'examine'; cp. 'Myself I then *per-used*,' i.e. surveyed, Milton, *P. L.* viii. 267; 'Who first with curious eye *Perused* him,' *id.* *P. R.* i. 320. The F. *revoir* and E. *survey* both point to the Lat. *uidere*, to see; ...there is a fair argument for the supposed barbarous coinage from *per* and *use*, in the fact that compounds with *per* were once far more common than they are now" ..(Skeat, *Ety. Dict.*).

l. 8. **black**, dark; frequent in Shakespeare in this sense, e.g. *T. G.* v. 2. 12, "Black men are pearls in beauteous ladies' eyes."

P. 2, l. 7. then **depending**, then in progress, not yet settled.

l. 8. a justice of the **peace**, a title given to persons of position and character who are appointed to keep the peace of the neighbourhood in which they dwell.

l. 9. **presaged**, indicated; Lat. *præagere*, to feel or perceive beforehand, to have a presentiment of a thing.

l. 13. **to favour**, to give countenance to, to support.

l. 15. **my rattle**, a rattle and a coral are toys commonly given to infants, the former to amuse by its noise, the latter, which generally has little silver bells attached to it, to be sucked.

l. 20. **nonage**, minority, before one comes of age; Lat. *non*, not, and *age*. **swollen**, reserved, hard to draw out.

11. 30, 1. the learned tongues, used more especially of the classical languages of Greece and Rome.

1. 35. unaccountable, that no one could make out, understand.

P 3, 1, 5. Grand Cairo, in Egypt; Arabic *al Kahira*, the victorious city.

11. 7, 8. returned satisfaction, "A sarcasm on Mr Greaves, and his book intitled *Pyramidographia*" (Leigson)

1. 15 a round, a circle gathered round the fire Will's, a coffee house in Russell Street, Covent Garden, patronized especially by literary men and famous as the constant resort of Dryden The coffee-house served most of the purposes of the modern clubs, though the favourite beverages were then tea, coffee, chocolate and cocoa.

1. 18. Child's, in St Paul's Churchyard, a coffee house especially affected by the clergy the Post-Man, one of the papers of the day

1. 20 St. James's, another coffee house in St James's Street.

1. 22 improve, neuter; to improve himself, his understanding, etc.

1. 23 the Grecian in Devereux Court in the Strand, the oldest coffee-house in London, much frequented by the barristers of the Temple. the Cocoa-tree, in St James's Street, the resort of the Tories in Queen Anne's reign

11. 24, 5. the theatres. Hay-Market, both still in existence and among the most important in London Drury Lane Theatre was "opened in 1674 with an address by Dryden, who extolled the advantages of its third country situation over those of the 'Duke's Theatre' in Dorset Gardens; 'Our house relieves the ladies from the frights of ill-paved streets and long dark winter nights' The burning of the theatre (Feb 24, 1809) is rendered memorable by the publication of the 'Rejected Addresses,' the famous *jeu d'esprit* of James and Horace Smith [parodying the addresses for the opening of the new theatre supposed to have been sent into the Committee by various then living poets, etc.] " (Hare, *Wells to London*, i. 123) The Hay-Market, in a street of the same name between Pall Mall and Piccadilly, and parallel

to St. James's Street, because it was the place where
for hay and straw from the country. It was the place
the present century.

1. 25. the Exchange, the place where the gold and silver

1. 27. Jonathan's, a name which in the South Sea Bubble
Exchange was originally used, and the place where the
the South Sea Bubble was first discovered.

1. 32. a speculative statesman, a statesman in theory, but
not one in practice; the adjective qualifies soldier, merchant, and
artisan also.

1. 34. versed in husband, acquainted with the duties and
position of a husband.

1. 35. economy, management of a household.

P. 4, l. 1. blots, mistakes; the common proverb is "Lookers
on see most of the game."

1. 2. espoused, closely united myself with; literally to give or
take as a spouse.

ll. 4, 5. unless side, unless the hostilities of either party
should compel me to range myself on one side or the other.

l. 12. occasion, opportunity and propriety.

ll. 16, 7 to print myself out, to put on paper all the reflections
that have occurred to me, and the experience of the world that I
have gained during my life.

1. 20. a sheet full, as much as is contained in a single sheet.

*1. 27. spoken to, referred to, made mention of.

1. 32. to the embellishment of my paper, towards making my
paper more attractive and interesting.

1. 36. civilities, acts of civility, politeness.

P. 5, l. 4 complexion, here made up, as nowadays, in
the restricted sense of the word, but in the old sense, though formerly
frequent in the wider sense of external appearance generally.

l. 5. make discoveries of, reveal, p. 13, l. 32, and p. 66, l. 16.

l. 10. concerted, agreed upon together.

l. 12. to stand front, to be the representative.

l. 14. Little Britain, so called from the mansion of John, Duke
of Bretagne in the time of Edward the Second, a street running
into Aldersgate Street, and in Addison's day the great quarter
of the booksellers.

OF THE CLUB. No. 2.

ll. 25, 6, that famous country-dance, a dance still in use, more especially at the end of a ball; so called from being more common in country places than in towns, though commonly supposed to be from the F. *contre-danse*.

27. parts, mental endowments

l. 30-P. 6, l. 1. only as ... wrong, only in so far, in such respects, as his opinions of what is right and wrong differ from those of the world in general; his singularities not being mere whims and caprices without reasonable foundation or origin.

l. 3. unconfined ... terms, not hampered by any forms of behaviour that are prescribed merely by fashion and custom.

l. 8. Soho Square, to the south of Oxford Street, formerly called King's Square, was a very fashionable part of the town from the days of the Stuarts to the middle of the last century. It is said to derive its name from the words "So Hoe," the cry used in hunting the hare, a pastime in which the Mayor and Corporation used to indulge in the fields on which the square was afterwards built.

l. 7. by reason, because; a phrase now almost obsolete. crossed, thwarted, disappointed, perverse, &c. so far as his wishes were concerned.

l. 10. my Lord ... Etherege, two well-known men of fashion of the time; the former, John Villmot, Earl of Rochester, a courtier and a poet, famous for his debauchery; the latter, Sir George, a writer of comedies and generally loose in his life; my was and still is often used for the title 'Lord,' sometimes in the way of respect, sometimes with a sarcastic emphasis.

l. 11. Billy Dawson, a notorious sharper and debauchee about town at this period.

l. 13. ill-used, &c. in being thus encouraged and afterwards repulsed.

l. 15. jovial, merry, generally with the idea of boisterous mirth. Like 'mercurial,' 'saturnine,' &c., a relic of the former belief in astrology according to which a man's temperament was supposed to be affected by the planet just rising above the eastern horizon at his birth. Thus the planet of Jupiter or Jove was considered of jovial aspect, and men born under it to be of a joyous disposition, those born under Saturn to partake of the gloomy

nature of that god, those under Mercury to resemble that light-hearted deity. Other words having a similar origin are 'disastrous,' 'ill-starred,' 'influence,' etc.

1. 16. never dressed afterwards, *sc.* fashionably; never cared what he wore, whether it was in the fashion or not.

1. 17. doublet, an inner garment which served, so to speak, as a lining or double to the outer one; *F. double*, with the diminutive suffix *-et*.

1. 19. in and out, *sc.* of fashion.

1. 21. a good house, a well-appointed and hospitable house.

1. 28. a justice of the quorum, one of the county justices, magistrates. The word *quorum*, now used of a number of members of any body sufficient to transact business, is the Lat. *quorum*, of whom, it being usual formerly to enumerate the members forming a committee, of whom a certain number must be present at a meeting.

1. 29. a quarter-session, the quarterly meeting of the justices for the trial of offenders against the peace; we now use the plural 'quarter-sessions.'

11. 30, 1. by explaining. Game-Act, said with a pleasant sarcasm, as though the act for the preservation of game was something beyond ordinary comprehension.

1. 36. humoursome, fanciful, odd-natured.

P. 7, 11. 2, 3. and is the most stage. But, instead of giving his attention to such matters, devotes himself entirely to theatrical affairs.

1. 3. Aristotle, here referring to the great philosopher's writings on poetry, more especially to the drama. Longinus, a distinguished Greek philosopher and grammarian of the third century of our era, whose work entitled *On the Sublime* contains, among other subjects, criticism on poetry.

1. 4. Littleton or Coke, the former, Sir Thomas Littleton, K.B., was a jurist of the fourteenth century, d. 1481; the latter a rival of Bacon's who was dismissed from his post of Chief Justice, in 1615, for having displeased the King. James the First, wrote a commentary upon Littleton's work on *Tenures*.

1. 5. marriage-articles, settlements as to money made at marriages.

1. 7. to answer. *lump*, to consider and answer in return for a lump sum, a sum paid for the whole, not for separate cases.

1. 13. This turn, this bent or inclination of character.

1. 14. disinterested, his concern not being with matters of

ordinary interest, he having no personal interest in the affairs which occupied his associates.

1. 16. vigorous and vigorous in his valuation of them.

1. 18. selfate, nice, fastidious, refined.

11. 21. 2. His hour of business; the time of the day at which he becomes seriously occupied, while others are relaxing their minds.

1. 22. New Inn, an old-fashioned brick square in Lincoln's Inn.

1. 23. takes a turn, spends a short time.

1. 24. rubbed, dusted, perriwig, now spelt, 'periwig.' "The *r* after *p* is corruptly inserted; Minsheu gives the spellings *perwigge* and, *perwick*. Of these forms, *perwigge* is a weakened form of *perwicke* or *perwick*, and *perwick* is an E. rendering of the O. Du. form, as distinct from *peruke*, which is the F. form — O. Du. *perruyk* — F. *peruque*, a peruke [an artificial head of hair]" (Skeat: *Etym. Diet.*)

1. 25 the Rose, then a tavern on the outside of Temple Bar.

1. 33 would make hours, would not be thought much of, would not be applauded.

II. 33, 4 he calls a common, speaks of the sea as though it were as much a British possession as is the common the possession of an English village. A "Common" is a portion of meadowland in a village, which for the purpose of feeding animals, for rural sports, etc., is proper common to the villagers in general.

P: 8, 1. 3. and it came from another, an elliptical expression for, and it came from another, as our trade were well cultivated, we should gain from it.

II. 15, 6; that he is a very rich man indeed, and that England ... men is equivalent to saying that the wealth of England would be very much greater than that of any other nation.

1. 17. Captain Kempenfelt. It has been said, that the real person alluded to under this name was C. Kempenfelt, father of the Admiral Kempenfelt who devoted his life when the Royal George of 100 guns sunk at Spithead Aug. 29, 1782" (Ferguson).

II. 20, 1. at putting them, in bringing their talents so prominently under the notice of those who ought to consider them as to ensure their being well rewarded.

1. 23. engagements, battles.

II. 26, 7. He is not a soldier, and in addition to his being an able soldier, he has also enough of the arts of a courtier to recommend himself to those in authority.

- l. 28. impudence, effrontery, unabashed assurance.
- ll. 29, 30, talked to this purpose, spoken on this subject in this way, to this purport.
- l. 31. left the world, retired.
- l. 33. him, the man who.
- ll. 34, 5. who endeavour ... commander, whose aim is the same as his own, viz., to obtain the good graces of some superior in military command.
- l. 36. disposing, dispensing their favour.
- P. 9, l. 2. a mind, an inclination.
- ll. 2, 3. to come at me; to reach me, i.e. my case.
- l. 4. would make a figure, aims at winning a high position for himself. See note on p.
- ll. 15, 6. in the utmost ... him, immeasurably his inferiors in rank.
- l. 18. humourists, strange-natured, eccentric, fellows.
- l. 19. gallantries, love adventures.
- ll. 21, 2. should be ... life, ought to be considered an old man. careful of his person, careful to live a life which should not prematurely age him, careful of a youthful appearance so far as it may be preserved by a life of moderation.
- l. 23. a very easy fortune, such a sufficiency of wealth as prevents any anxiety on that score.
- ll. 24, 5 traces in his brain, marks of facility in his understanding. well turned, well formed, well adapted figure.
- l. 28. habits, fashions of dress.
- ll. 28, 9 He can smile ... taken up with himself as not to be able to meet man with manly courtesy.
- l. 30. mode, fashion.
- l. 33. whose frality ... petticoat, whose lady of celebrity brought a particular kind of petticoat into fashion; petticoat, the skirt underneath the lower part of the dress.
- P. 10, l. 3. smitten ... with love.
- l. 4. was taken with him, fell in love with him.
- l. 6. a blow of a fan, a tap of the fan as a mark of favourable notice; the fan played a more important part in the gallantries of those days than it does now. See the Essay on *The Exercise of the Fan*.
- l. 7. Lord such-a-one, some lord whose name is not mentioned.
- ll. 10, 1. cheated me ... affair, craftily won the lady to whom I was a suitor.

ll. 11, 2. used . . . than; treated me worse than. made advances to; courted; made love to.

ll. 12, 4. us of . . . turn, us who are of a graver disposition.

ll. 21, 2. adds to every man himself, puts every man into a better humour with himself and all about him.

l. 26. preferments in his function, professional advancement, clerical offices, appointments.

ll. 27, 8. a chamber-counsellor, one whose practice consists in giving legal opinions upon matters in dispute, or needing settlement, without having to go into court to conduct cases; such counsellors are chiefly conveyancers, equity lawyers, etc.

l. 30. advances, brings into repute.

ll. 32, 3. fall on . . . topic, take up, discourse upon, some question of religion.

ll. 35, 6. conceives . . . infirmities, finds in the decay of his physical powers an assurance that he will shortly exchange that decay for life eternal.

PUBLIC CREDIT, A VISION No. 3

P. 11, l. 7. or rather speculations, or rather, I should say, when engaged in my speculations upon the world around me

l. 8. the bank, the Bank of England. "The conception of the Bank originated with Paterson, a Scotchman, in 1691. Its small business was first transacted in the Mercer's Hall, then in the Grocer's Hall, and at length moved to the buildings which form the back of the present court, nears Threadneedle Street. The modern building, covering nearly three acres, were designed in 1788 by Sir James O'Brien. The taxes are received, the interest of the national debt, and the business of the Exchequer transacted at the Bank of England, *Waller's London*, 1, 293).

l. 10. corporation, company.

ll. 11, 2. in that just . . . economy, in the precise and orderly management of the bank's transactions.

ll. 16, 7. with an eye . . . principles, with a view to the interests of particular persons rather than those of the community at large, and to the principles by which one party in the state is governed rather than to the principles of the nation as a whole

ll. 19, 20. a kind . . . dream, not a dream in which everything is fitful and inconsequent, but one of which the phases were regular and governed by method.

l. 21. *allegory*, a description of one thing under the image of another; Gr. ἀλληγορεῖν, to speak so as to imply something else.

l. 22. *Methoughts*, in *methinks*, used impersonally, *me* is the dative case of the pronoun, and *thinks* is from the impersonal verb *thyncan*, to seem, distinct from *thencan*, to think. This not being understood, *methoughts* was coined as a past tense.

l. 25. a throne of gold, she being the sovereign of wealth.

l. 29. *Magna Charta*, or Great Charter, signed by John at Runnymede, June, 1215, dealing with the rights of the Church, the feudal dues of the barons, the administration of justice, and a variety of other points.

ll. 29, 30. *Act of Uniformity*, there were three Acts of Uniformity, passed respectively in 1549, 1558, 1662, all prescribing the use in the Church of England of the Book of Common Prayer, founded upon the old Catholic Missal and Breviary, and revised from time to time. *Act of Toleration*, passed in 1689, and allowing freedom of worship to Protestant Nonconformists.

P. 12, l. 1. *Act of Settlement*, passed in 1701, to settle the succession to the throne in a Protestant line, the Electress Sophia, of Hanover being recognized as the successor of Anne to the exclusion of Catholic descendants of James the First.

ll. 5, 6. *set value upon*, attached an infinite importance to.

l. 11. *infinitely timorous*, since the slightest thing, the smallest change in public affairs, or the rumour of such change, is enough to affect public credit.

l. 13. *vapours*, fanciful notions which exhibited themselves in outward pallor, etc.

l. 15. *startled*, took fright; we now say 'was startled,' or 'started'; here her being accused of vapours by one who "was none of her well-wishers" points to the injury to public credit frequently brought about by those to whose interest it is that there should be rapid fluctuations of it, so that they may buy stock when it is low and sell it again when high.

l. 16. *valetudinarian*, a sickly person; Lat. *valetudo*, health, whether good or bad, but especially bad health.

ll. 19-24. *she would... vigour*, i.e. public credit would suddenly collapse upon any disastrous public event; the funds suddenly falling to a very low price but rising again with equal rapidity upon any fortunate occurrence; *distemper*, ailment; a word now obsolete in this sense. *habit*, condition of body.

P. 13, l. 1. *virtue*, efficacy; as we speak of the 'virtue' of plants.

l. 2. a Lydian king, Gyges, first King of Lydia in Asia Minor.

l. 7. **alarmed**, ordinarily used of persons only, and here because the hall is already personified.

10. **disposable**, dissimilar, unequal.

15. **Genius**, spirit, angel; in old days men were believed to be accompanied through life by two angels, one good and one evil who were always striving for the mastery over him. Here Cromwell is probably meant, a young man, James Stuart, 'The Pretender,' as he was called, born June 10th, 1688.

l. 18. **brandished Settlement**, since by that Act he was debarred as a Catholic from succeeding to the throne.

l. 19. **a stone**, according to Ferguson, in order to wipe out the national curse; but more probably to wipe out the writing of the Act of Settlement hung up in the hall.

l. 21. **the Rehearsal**, a satirical drama by the Duke of Buckingham, and others, written to ridicule Dryden and the 'heroic plays of the time, though originally Davenant was intended for the chief hero; produced in 1671. The passage here meant is in Act v. where Bayes (i.e. Dryden) is made to say in reference to the representation of an eclipse on the stage, "Well, Sir; what do I but make the Earth, Sun, and Moon come out upon the Stage, and dance the Hey [a dance borrowed from the French] hum? And of necessity, by the very nature of this dance [in which there were many rounds and windings] the Earth must be sometimes between the Sun and the Moon, and the Moon between the Earth and the Sun; and therefore have both your Eclipses."

l. 25. **to distraction**, i.e. to lose their wits.

P. 14, ll. 1, 2. **that I am worth money**; i.e. a large proportion of mercantile transactions are based not upon the amount of money actually in the hands of the speculator but upon that which he could raise.

l. 6. **Æolus**, the god of the winds, ruler of the Æolian island to whom Zeus gave dominion over the winds, which he might soothe or excite at his pleasure; Homer, *Odyssey*, x. l. et seqq.

l. 8. **heaps of paper**, the Bank notes which the Bank of England is allowed to issue for currency. At present the Bank is allowed to issue such Notes to the amount of £16,000,000; but for every Note issued beyond that minimum an equivalent amount of gold or bullion must be paid into its coffers.

ll. 8, 9. **piles**, sticks, the *talles*, i.e. 'tallies,' or notched sticks, by which accounts were kept, the tally being kept in the Exchequer, the other given to the creditor in lieu of an obligation for money lent to the Government. **Bath faggots**, bundles of split wood for lighting a fire; first used at Bath.

ll. 16, 7. **a person**, seen, "The Elector of Hanover, afterwards George I." (Ferguson).

- l. 20. **transported**, carried beyond, or past or, myself.
 l. 22. **fain**, gladly; properly an adjective, **closed**, brought to a conclusion, completed.

POPULAR SUPERSTITIONS. No.

P. 15, ll. 11, 2. **which I should...** for, which would have caused me pain.

l. 13. **but, after, than after**; this use of **but**, not common in former days, seems to be passing away.

ll. 15, 6: **you may now see** **night**, when a small portion of the wick of a candle becomes partially detached, or any small foreign substance finds its way into the wick, and flames up separately from the main flame. It is supposed to indicate the visit of a stranger. Various other omens were derived from candles and their manner of burning.

l. 8. **go into join-hand**, the previous stage in learning to write being the formation of single letters unconnected with each other.

l. 20. **Childermas-day**, an anniversary of the Church of England, held on the 28th of December, in commemoration of the children of Bethlehem slain by Herod; also called *Innocents'-Day*, a day therefore of most unlucky omen; one on which according to popular superstition it was not lucky to put on a new suit, to pare one's nails, or to begin anything. The termination *-mas* is the word *mass*, (1) the celebration of the Eucharist, (2) a church festival, and is frequent in composition, e.g. Christmas, Candlemas, Hallow-mas, etc. In *Childermas* we have an old Northern plural; the original form of the word *cild*, formed its plural by strengthening the base by inserting the letter *r*, and adding *n*, as *cild r-n*. In the twelfth and thirteenth centuries we find *cild r n* converted into (1) *child-r-n* and (2) *child-r-e-n*. In the fourteenth century we find in the Northern dialects *childer* = children, where the *-re* has become *-ra* (Morris, *Outl.* 96, § 80).

l. 23. **to lose...week**, as she was doing in the case of her child's lessons.

l. 24. **to reach her; to hang her**, as she could not reach the salt-cellar.

l. 25. **such a trepidation**, caused by anxiety not to do anything that might be thought ill-omened.

l. 26. **hurry of obedience**, anxious haste to meet her wishes.

l. 27. **startled**, see note on p. 12, l. 15.

ll. 27, 8. **fell towards her**, which was supposed to foreshadow some calamity which could be averted only by throwing some of

the salt that had thus fallen over the shoulder. The spilling of wine was also ominous. blank, pale; F. *blanc*, white.

1. 20. *condern, anxiety, gloomy looks.*

P. 16, l. 3: *misfortunes*.. single, a common proverb found in many forms, e.g. "It never rains but it pours." Cp *Hamlet*, iv. 5. 70, "When sorrows come, they come not single spies, But in battallions." The good lady, determined to see omens in every thing, puts on an air of resignation, and as it were comforts herself with this acknowledgment of the inevitable.

ll. 3, 4. *acted* . *table*, played but a secondary part to his wife as they sat at meals.

ll. 5, 6. *to fall in with*, to acquiesce in, meet with sympathy yoke-fellow, wife, to whom he is by marriage tied; often used of any close companionship, e.g. *H. V.* ii. 3 56, "yoke-fellows in arms"; *Lear*, iii. 6. 39, "thou, his yoke fellow of equity."

l. 7. *child*, used as a term of endearment

ll 7-9. *that the pigeon house* . *table*, thus chiming in with his wife's determination to look upon everything from a gloomy point of view.

l. 8 *wench*, maid servant; commonly but not always, nor necessarily, used in a deprecatory sense.

l. 10. *battle of Almanza*, in Spain, where, in 1708, in the War of the Succession in Spain, the allied forces of the English and Dutch were utterly defeated by the Duke of Berwick, a natural son of James the Second.

l. 11. *the figure I made*, the sorry position in which I felt myself to be; *the poor figure I cut*.

l. 12. *dispatched*, finished with haste.

l 13. *to my utter confusion*, the preposition expresses the result.

l 14. *quitting*, leaving, having finished eating

ll. 14, 5 *laying* . *plates*, another omen; the crossing of the knife and fork was supposed to indicate crosses and misfortunes certain to follow.

l. 16. *humour her*, pay regard to her fancies on the subject, figure, position in which I had left them.

l. 27 *unfortunate aspect*, look which boded evil. Here again there is an allusion to astrology, aspect being properly in that so called science the way in which the planets, from their relative positions, look upon each other, but popularly transferred to then joint look upon the earth. Cp *Troilus and Cressida*, i. 3 92, "Corrects the ill aspects of planets evil."

l 33 *properly*, necessarily, in a way belonging to us; Lat. *proprius*, own.

l. 34. indifferent, that do not in themselves point in one direction or another; hence petty, trifling.

l. 36-P. 17, l. 1. I have known ... rest, from its being regarded as ominous; the "stars with trains of fire" which Horatio speaks of as "harbingers preceding still the fates And prologue to the omen coming on," *Hamlet* i. 4. 192, 3.

ll 2, 3. upon ... merry-thought, the merry-thought is a name given to the crow-bone of a bird, more commonly to that bone in a duck, which was used as a childish means of divination, two persons taking hold of its extremities and pulling till it snapped. If the break was in the middle, where the two limbs of the bone meet, the omen was good to both parties; if, on the other hand, one of the limbs broke off short, the person holding that limb was threatened with bad luck. screech-owl, the common or barn-door owl, whose screeching or hooting at night was thought ominous; cp. *M. N. D.* v. 1. 383-5, "Whilst the screech-owl, screeching loud, Puts the wretch that lies in woe In remembrance of a shroud"; in *H. VI.* v. 6. 44, "The owl shriek'd at thy birth—an evil sign."

l. 5. a cricket...Hou, crickets however were more usually thought good omens, and to kill one a very unlucky thing.

l. 6. inconsiderable, trifling.

ll 8, 9. shoot ... prodigies, are magnified into omens of terrible significance; 'prodigy,' Lat. *prodigium*, a showing beforehand, sign, token.

l. 10. An old maid, a term applied to a woman who has passed what is generally considered the marriageable time of life. the vapours, see note on p. 12, l. 13.

l. 12. a great family, a family of high rank.

l. 13. sybils, more properly spelt Sibyls, from Gk. Σιβυλλαί, Lat. *Sibyllæ*, the name by which several prophetic women are designated in classical literature. By some authors only four are mentioned, others increase the number to ten, among whom the most famous was the Cumaean Sibyl, who was consulted by Aeneas before he descended to the lower world, and later on was said to have appeared to the Roman King Tarquinius and offered him the Sibylline books for sale.

l. 15. death-watches, not superstitiously supposed to forebode the death of some one in the house, frequently caused by insects within the wainscot of walls; cp. Tennyson, *The May Queen, Conclusion*, l. 21, "I did not hear the dog howl, mother, or the death-watch beat, There came a sweeter token when the night and morning meet," said by the dying 'May Queen.'

II. 16. 7. the great house dog that howled. Dogs howling near a house in which any one was sick were supposed to portend death or calamity. *Op. cit.* H. V. 1. 6. 46.

I. 18. extravagant, going beyond the limits of good sense. cast of mind, disposition, character, of mind; engages, binds,

I. 19. impertinent, used in its literal sense of what is not pertinent, has no real relation to, the matter in question.

II. 19. 20. but in life, but in the performance of duties which are unnecessary; these works of supererogation being performed in order to avert imaginary ill consequences.

I. 22. entertain, receive into our minds and dwell upon.

I. 25. observation, notice.

I. 27. retrench, lessen, curtail; literally to cut off, *F. retrencher*; the word in this figurative sense as applied to evils is uncommon now.

I. 31. this divining quality, this habit of mind which is always interpreting trifling events to have some important significance; from *O. F. divin*, a diviner, augur, one who predicts the future by holy methods.

P. 18, I. 3. thread, a metaphor from the thread of life which the Greeks supposed to be spun by the three Fates, Clotho, Lachesis, and Atropos, the first of whom held the distaff, the second spun the web, and the last cut it off.

I. 8. question not, doubt not.

I. 11. solicitous, anxious, eager to pry into it.

REFLECTIONS IN WESTMINSTER ABBEY. No. 26.

I. 26. Westminster, Edward the Great's great national temple, originally founded by King of the East Saxons, who died in 616; rebuilt by Edward the Confessor, 1049-1065; and again by Henry the Third, 1215-1272.

I. 27. the use... applied, regards the burial place of great men.

P. 19. I. 1. cloisters, generally, *sehera*, used for the partially enclosed walk beneath the upper story of monasteries, convents, colleges, etc., but also for any place of religious seclusion, from *Lat. claustrum*, an enclosure.

I. 18. in holy writ, in the Bible. *Wisdom of Solomon*, v. 12, 13, "Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: Even so we in like manner, as soon as we were born, began to draw to an end, and had no sign of virtue to show: but were consumed in our own wickedness."

ll. 21, 22. entertained . grave, found food for reflection in watching the making of a grave.

l. 25. had a place . body, formed part of the substance of which a body was composed.

l. 29. prebendaries, functionaries of a cathedral church, so called from the 'prebend' or portion received for their maintenance, from Lat. *prebenda*, a payment to a private person from a public source.

ll. 34, 5. this great mortality, this great storehouse of the dead. as it were . lump, so to speak, as a whole.

P. 20, l. 10. poetical quarter, now generally known as the 'Poets' Corner,' a name first given by Goldsmith to the southern end of the south transept, the burial place of most of the great English poets from Chaucer to the present day.

l. 11. monuments poets, i.e. which were cenotaphs, the bodies of the poets they commemorated being buried elsewhere

l. 15. Blenheim, the great victory of Marlborough over the French, in the war against Louis the Fourteenth, A.D. 1704

l. 22. turn, character, nature, Cp. p. 7, l. 13

l. 25. Sir Cloudesly Shovel, 1707, Commander-in Chief of the Fleet; wrecked off the Scilly Isles when returning from Gibraltar. His body, being washed on shore, was buried by some fishermen, disinterred, and afterwards laid in Westminster Abbey

l. 27. character, characteristics

l. 30. canopy, a covering; from Gk. *καλυπάριον*, *καλυπτείν*, an Egyptian bed with mosquito curtains — Gk. *κνέριον*, stem of *κνέριον*, a gnat, mosquito; lit. 'cone-shaped' or an animal with a cone-shaped head, from some fancied resemblance to a cone — Gk. *κωνος*, a cone; and *ἄντι*, a face, answerable to. (Skeet *Ety Dict*) is answerable to, corresponds with, is answerable to, want of fitness

l. 36. greater taste . politeness, a finer appreciation of ancient art and refinement; antiquity and politeness is little more than a hendiadys for 'ancient politeness.'

P. 21, ll. 4, 5. rostral crowns, decorations such as those of the Rostra, or pulpit in the Forum at Rome, so called because adorned with the (rostra) prows of ships taken from the Antiates, A.U.C. 416; from *rostrum*, the beak of a bird, the prow of a ship.

ll. 7, 8. the repository, things, that portion of the Abbey in which so many of the English sovereigns are buried.

l. 9. so serious an amusement, so serious a subject for meditation; though now used only of a pleasurable diversion of the mind, amusement originally meant any occupation that caused

one to *muse*, ponder, over something, frequently with the idea of wonder, sorrow, etc.

1. 10. *entertainments*, occupations of the mind.

1. 26. *holy men*, divines; from the context, Addison appears to be using the epithet with something of latent sarcasm.

1. 28. *competitions*, rivalries. *débates*, altercations, quarrels; a stronger sense than the word now has, that of oral dispute only.

FALSE WIT AND HUMOUR. No. 35.

P. 22, l. 4. to *miscarry*, to go wrong, fail; literally to carry amiss, to the wrong point.

1. 6. *teems with*, is abundantly full of; the verb literally means to produce, to be fruitful, pregnant, prolific.

1. 9. *set up for*, claim to be, assert their title to being.

1. 17. *Bedlam*, a contracted form of Bethlehem, a lunatic asylum originally in Moorfields near Bishopsgate, since transferred to the junction of Kennington Road and Lambeth Road; the name is also used typically for mad-houses generally.

1. 19. *nicest*, most accurate.

1. 20. *by so more*, in proportion as.

1. 21. *nature*, naturalness.

1. 23. *discover*, show.

1. 26. *delirious*, frantic, insane; Lat. *delirus*, one who goes out of the furrow in ploughing, hence, crazy, mad; *de*, from, and *lira*, a furrow.

P. 23, l. 1. *Shadwell*, a contemporary of Dryden's, satirized by him in his poem of *The Mock*.

ll. 2, 3. *An empty tale*, a foolish, empty-headed, profligate.

1. 7. *chimerical*, fanciful, extravagant; from Chimera, a fabulous monster with a lion's head, serpent's tail and goat's body, mentioned by Homer, *Iliad*, vi. 181; from Gr. *χίμαρα*, a she-goat.

1. 8. *distempered*, diseased; see note on p. 12, l. 23.

1. 23. *habit*, dress. Cp. p. 9, l. 23.

1. 26. *a merry Andrew*, a buffoon, jester; Andrew being a personal name, "asserted by Hearne to have been given to jesters in remembrance of the once famous Andrew Boorde, Doctor of Physic in the reign of Henry VIII.; several jest-books were ascribed to him, perhaps wrongly" (Skeat, *Ety. Dict.*).

ll. 26, 7. *a great mother*, much of the nature and qualities of his mother.

- l. 31. to the end, with the object.
- P. 24, l. 7. if he would pass for, if he might be taken for.
- l. 18. pedigrees, tables of descent, lineage; the derivation of the word is much disputed.
- ll. 29, 30. more in number *See* a quotation from *Psalms*, cxxxix 18.
- l. 32 invidious, hateful, as causing pain to living persons.
- P. 25, l. 2. buffooneries, antics; Span. *bufón*, a jester.
- ll. 3, 4. all one to him, all the same to him, a matter of indifference to him.
- l. 7. unlucky, unfortunate in his choice of subjects.
- l. 26. lampooner, one who indulges in personal satire; from "*F lampoon* originally a drinking song; so called from the exclamation *lampons* (= let us drink, frequently introduced into such songs" (*Skeat, Ety Dict.*).
- l. 27. annoy, used in a stronger sense than nowadays, = plague, worry.

REMARKS ON THE ENGLISH BY THE INDIAN KINGS. No. 50.

P. 26, l. 4. rabble, noisy mob; connected with the O. Dutch *rabbelen*, to chatter.

l. 24. Church of St. Paul, St. Paul's Cathedral; the present building is by Sir Christopher Wren, the first stone being laid in 1675 and the work being completed in thirty-five years. But five other edifices had at different periods been erected on the same site, all of which were destroyed by fire, three of the fires being caused by lightning.

P. 27, l. 5. apt to think, disposed to think.

l. 15. their liking, in the way they desired.

l. 30. in black, the black silk gown in which till of late years the sermon was preached; the adoption of this gown was intended by the Reformers as a protest against the white surplice worn in Catholic churches, a form of vestment which has now pretty generally come back into use.

ll. 30, l. mounted ... *rest*, *sc.* in the pulpit.

P. 28, l. 1. had enough, knew enough; a common phrase as late as Lamb's time.

ll. 4, 5. We could them, we managed with difficulty to make out from one of them.

l. 7. **Whigs**, answering as a political party to the Liberals of to-day. The word is said by Burnet to be a contraction of "*whiggamor*, applied to certain Scotchmen who came from the west in the summer to buy corn at Leith. A march to Edinburgh made by the Marquis of Argyll and 6000 men was called 'the *whiggamor*'s inroad," and afterwards those who opposed the court came in contempt to be called *whigs*" .. (Skeat, *Ety. Dict.*). The derivation of the word is uncertain.

ll. 9, 10. apt to **knock .. kings**, they being advocates of a commonwealth

l. 12. a **Tory**, answering to the Conservatives of the present day, and, like *whig*, first applied in an obnoxious sense. "*Tories* was a name properly belonging to the Irish bogtrotters, who during our Civil War robbed and plundered, professing to be in arms for the royal cause; and from them, about 1680, to those who sought to maintain the extreme prerogatives of the Crown" (Trench, *Select Glossary*, quoted by Skeat,).

l. 13. **treat us foreigners**, the Tories for a long time having a great aversion to foreign countries and their inhabitants

ll. 24, 5. **making up ... ourselves**, putting things together and thus arriving at a meaning.

l. 26. **handicraft**, "a manual occupation, by way of trade. A corruption of *handcraft*; the insertion of *i* being due to an imitation of the form of *handwork*, in which the *i* is a real part of the word" (Skeat, *Ety. Dict.*).

l. 27. **raw-boned**, big boned, burly.

l. 28. **little covered rooms**, sedan chairs, from Sedan, a town in France, much in use in England from the latter end of the sixteenth century until the earlier years of the present one.

ll. 30, 1. **strangle .. neck**, an allusion to the fashionable ruffs, or collars of the time. **with many ligatures**, an allusion to the wearing of stays.

l. 35. **buy up**, we should now say 'buy' alone, unless **up** is intended to express the eagerness with which they bought. **a monstrous hair**, the wigs of Addison's day were very full and fell low down between the shoulders.

P. 29, l. 6. **pitching a bar**, a common rural exercise of strength in which the competition was as to who should pitch a heavy iron bar to the greatest distance; similar exercises still in use are putting the weight, and the Scotch tossing the kaber, a young tree torn from the ground.

l. 19 **little black spots**, the patches worn on the face by ladies of fashion; see the Essay on Party Patches.

l. 21. **figures**, shapes, forms.

l. 22. **wear off very soon**, the Indian king taking them for eruptions of the skin uses language which indicates gradual disappearance; the patches being really stuck on were of course easily washed off.

VISION OF MARRATON. No. 56.

P. 30, l. 5. **stocks**, posts, stumps; literally things stuck or fixed.

l. 16. **ideas**, in the Platonic Philosophy, the *ιδέα* were general or ideal forms, archetypes, models, of which all created things were the imperfect antitypes or representations, and were conceived as the eternal forms of Being as opposed to their material forms, subjects of thought, but not of sight.

l. 17. **chimerical**, imaginary, unreal; see note on p. 23, l. 7.

l. 18. **substantial forms**, according to Aristotle, real substance, or true Being (*οὐσία*) is not the abstract universal, but rather the concrete individual thing.

l. 19. **Albertus Magnus**, by some accounted as the first of the schoolmen, or followers in modern times of the Aristotelian philosophy.

P. 31, l. 5. **in substance**, virtually, to all intents and purposes.

l. 11. **perplexed**, intricate, entangled; literally, thoroughly woven or planted together, from Lat. *per*, thoroughly, and *plere*, entangled; now generally used in the figurative sense of 'troubled in mind.'

l. 34. **brakes**, thickets.

l. 35. **quick-set hedge**, a hedge set or planted alive, as opposed to one of dead briers, etc.; 'quick,' A.S. *cwite*, quick, lively.

P. 32, l. 1. **subtle**, thin, fine; the literal sense of the word.

l. 7. **give place to**, be succeeded by.

ll. 16, 7. **upon full stretch**, at full gallop. **beagles**, small hounds used in hunting the hare.

l. 25. **entertained**, delighted, gladdened.

l. 32. **the figure of a quoit**, something which in shape and size resembled a quoit, a ring of iron thrown at a mark in sport; *coit*, is the older spelling of the word.

l. 33. **pitching ... bar**, see note on p. 29, l. 6. **breaking**, training to obedience; a technical term in the training of horses.

P. 33, l. 10. **shapes of fishes**, i.e. not the realities. **flouncing**, bounding, plunging about.

l. 34. **that body**, sc. his own.

l. 36. **dressed**, adorned, decked.

P. 34, ll. 18-20. **barbarous Europeans** . **metal**, alluding to expeditions such as those of Raleigh to Guiana and of Cortez and Pizarro to Mexico and Peru.

l. 22. **measure**, limits allowed me.

VISIT TO THE ROYAL EXCHANGE. No. 69.

P. 35, l. 22. **the Royal Exchange**, in the City at the end of the Poultry, originally built by Sir Thomas Gresham, the great merchant-prince of the sixteenth century, and opened by Elizabeth in 1571; destroyed by the Great Fire of London in 1666 and again by fire in 1838. The present building was erected in 1844.

l. 26. **emporium**, market; Gk. **ἐμπόριος**, commercial.

l. 27. **high-change**, the full assemblage of the principal merchants at the busiest time of the day.

l. 29. **Factors**, agents, brokers.

l. 31. **correspondence**, intercourse.

P. 36, l. 6. **ministers of commerce**, who manage the affairs of commerce as ministers of State manage those of a nation.

l. 7. **walks**, manners of walking.

l. 17. **connives at my presence**, wink at my presence, pretends not to see me, the Spectator not having any official position there, being only an amateur among professional men.

l. 21. **Coptic**, the language of the ancient Egyptians, or Cophti.

l. 31. **the public stock**, the general store of wealth.

P. 37, l. 3. **every degree**, *i.e.* of latitude.

l. 5. **the sauce**, that is thought appropriate as a seasoning, as helping to bring out the taste of the particular food.

l. 6. **are corrected** ... **Barbadoes**, their acidity neutralized by sugar from the West India Islands.

l. 7. **China plant**, tea: **Indian cane**, the sugar cane.

l. 8. **The Philippine Islands**, or as we now call them "Philippine Islands," named after Philip the Second of Spain, by which country they were first conquered; their chief produce is the sugar cane.

l. 10. **The muff**, a sort of bag into which ladies thrust their hands in cold weather; often made of fur lined with silk.

l. 12. **the tippet**, the cape of a cloak; ultimately from Gk. **τάπης**, a carpet, woollen rug, from which also the word 'tapestry.'

l. 13. **brocade petticoat**, petticoat made of brocade, a variegated silk stuff; from "Span. *brocado*, sb. *brôcade*; also pp.

brocaded, embroidered with gold; which explains the use of *brocade* as an adjective" .. (Skeat, *Ety. Dict.*).

l. 15. **in its natural prospect**, as seen in its natural state.

l. 18. **originally**, as indigenous.

l. 19. **hips and haws**, berries of the dog-rose and the hawthorn respectively. **pig-nuts**, an edible tuberous root, so called from the notion that pigs root it up and eat it; so the truffle, another root of similar character, is scented out by dogs trained for the purpose.

l. 20. **delicacies**, used ironically.

ll. 21-3. **can make crab**, in the endeavour to produce a plum gets no further than to produce a sloe, and in the way of an apple produces nothing better than a crab; the **sloe** is a small sour wild plum, the **crab**, a wild apple.

l. 27. **trash**, worthless stuff; the original sense is clippings of trees, or the bits of broken sticks found under trees in a wood and collected for fire-wood.

l. 34. **our morning's draught**, tea or coffee.

l. 36. **drugs of America**, such as quinine, etc.

P. 38, l. 1. **Indian canopies**, curtains of muslin, chintz, etc. For **canopies**, see note p. 20, l. 30.

l. 2. **the spice-islands**, the Moluccas.

l. 15. **good offices**, friendly acts.

l. 22. **Change**, "Since 1800, erroneously treated as an abbreviation of Exchange, and written '*Change*'" (Murray, *Eng. Dict.*).

l. 29. **vassals**, subjects.

ACCOUNT OF THE EVERLASTING CLUB. No. 72.

P. 39, l. 25. **party**, person; a word no longer thus used by educated persons.

l. 26. **are in course ... them**, whose turn it is to fill their places.

l. 27. **wants**, is without, lacks.

l. 29. **to take a whet**, to sharpen his appetite by some stimulant or other, such as sherry and bitters; A.S. *hwelt*, keen.

l. 30. **a nooning**, a draught at noon; what Shakespeare, *1. II. IV. iii. 3. 84*, calls a 'by-drinking,' i.e. a drinking between meals. So we speak of a 'night-cap,' something drunk at night to provoke sleep.

P. 40, ll. 1, 2. **to his mind**, suited to his inclinations.

l. 3. **the steward never dies**, a parody of the constitutional maxim that "the King never dies," i.e. that though the occupant of the throne dies, the succession is unbroken.

l. 5 **elbow chair**, arm-chair, a chair with supports for the elbows.

l. 7. a **sede vacante**, a meeting of the Club without some one to take the chair, to preside.

l. 11. **the great fire**, of London, in 1666.

l. 13. **had like**, was likely, was in danger of.

l. 20. **the famous . . . Clarendon**. Addison seems to be referring to Clarendon's *History of the Rebellion*, xv. 26, where in the account of Blake's defeat of the Spanish Plate Fleet, September 8th, 9th, 1656, it is stated that "the Vice-Admiral, in which was the vice-King of Mexico, was fired by themselves to prevent being taken; in which the poor gentleman himself, his wife and eldest daughter perished."

l. 23. **the great year of jubilee**, the great year of rejoicing. The word **jubilee** comes ultimately from the Hebrew *yôbel*, a blast of a trumpet, a shout of joy. Addison is here apparently referring to the Roman Catholic jubilee in honour of the accession to the Papal throne of Clement XI. in November, 1700. Such jubilees were first ordained by the Bull of Boniface VIII., in 1300, to be celebrated every hundred years by plenary indulgences obtainable on confession of sins and visits to certain churches. Later Popes reduced the intervals between the celebrations until they were fixed by Paul II. at every twenty-five years.

l. 27. **a general club**, a general meeting of the members of the club: **nemine contradicente**, without a single dissentient voice.

ll. 31, 2, **the best lights**, the fullest information.

l. 33. **their books in general**, the official records of the club's affairs.

ll. 35, 6. **red port**, the ordinary port wine, though there is a variety called 'white port,' made from a white variety of the same grape.

l. 36. **kilderkin**, a liquid measure of eighteen gallons. "The name was obviously given because it is only a small measure as compared with barrels, vats, or tuns. The literal sense is 'little child'" (Skeat, *Ety. Dict.*). Here the intention is to show that the members seldom contented themselves with the "poor creature, small beer," as Prince Hal calls it, ii. II. IV. ii. 2. 13.

P. 41, ll. 2, 3. **Ben Jonson's Club**, the Mermaid Tavern, on the south of Cheapside, between Bread Street and Friday Street, established by Ben Jonson in 1603, and numbering among its members Shakespeare, Beaumont, Fletcher, Selden, etc., etc.

l. 6. **a vestal**, the Vestal Virgins at Rome were maidens sacred to Vesta, the goddess of the hearth, and employed to keep the fire ever burning in the Temple, a sanctuary in the Forum, between the Capitoline and Palatine hills.

ll. 8, 9. **has seen times**, has continued burning while the furnaces of the glass-house have been lighted and extinguished a hundred times. Addison speaks as if at the time there was only one glass-house, *i.e.* glass manufactory, in London.

l. 11. **Kit-Cat**, in Shire Lane, off Fleet Street, a Club which first met in Westminster in the house of a pastry-cook called Christopher Cat or Catt (whence the name, 'Kit' being the short or nick-name for 'Christopher'). The Club consisted of thirty-nine of the leading men of the Whig party, and Addison was elected a member of it soon after his return from the Continent. **October**, another club, the resort especially of Tory squires and country gentlemen, and so called from the October ale, their favourite drink.

ll. 15, 6. **taken the glass together**, have spent a week at a time in the clubhouse regularly drinking their share of the wine, etc., as it went round, never shirking their turn.

l. 19. **a run of ale**, a tun of ale; more common in the diminutive, 'runlet,' a measure of wine containing eighteen gallons and a half.

l. 21. **whisk**, the older spelling of *whist*, a game at cards played by four persons, two against two as partners.

l. 22. **recovered**, saved.

ll. 22, 3. **in all desperate**, as far as one could judge there was no hope of saving it.

l. 24. **catches**, "originally a short composition for three or more voices, which sing the same melody, the second singer beginning the first line as the first goes on to the second line, and so with each successive singer. Subsequently specially applied to rounds in which the words are so arranged as to produce ludicrous effects, one singer catching at the words of another" (Murray, *Eng. Dict.*).

l. 25. **to moisten their clay**, to refresh themselves with drink, for want of which they would be parched to dust; as though by constant drinking they might save their bodies from returning to the clay from which they were originally made, and thus become immortal. In **moisten their clay** there is probably also an allusion to the clay pipes they smoked.

ll. 29, 30. **confirm ... fire-maker**, confirm in her office of fire-maker the old woman mentioned above. **contributions**, the shares to be paid by members.

l. 32. **outlived over**, lived to see the election and resignation, or death, of all the members twice over; survived all those who became members at the same time with himself and all those elected when these had passed away.

PARTY PATCHES. No. 81.

P. 42, l. 5. **an opera**, of a drama in which the words are sung to the accompaniment of music instead of being spoken.

l. 6. **Haymarket**, see note p. 3, l. 25.

l. 8. **side boxes**, boxes at an opera or theatre are compartments holding several persons and hired for a night or a series of nights by those who do not care to sit in the part of the building occupied by the general public; the **side boxes** are those on either side of the stage.

l. 10. **patched differently**, wore their patches in a different way. These patches, which came into fashion in Elizabeth's time, owed their origin either to the wish to conceal a blotch, pimple, blemish, on the face, or to an imitation of the mole which Venus was said to have had on her face. Fletcher, *The Elder Brother*, iii. 5. 194, speaks of "Some cut like stars, some in half-moons, some lozenges"; but they also took more extravagant shapes, being sometimes cut to resemble even a carriage and horses. Addison's satire is no exaggeration, for after the Peace of Utrecht party feeling ran so high that ladies appeared at the theatre wearing the badges of the political sect to which they adhered.

l. 11. **on one hand**, in the boxes on the one side.

l. 17. **indifferently**, without making any distinction.

ll. 18, 9. **and seemed ... opera**, a piece of Addison's playful satire upon so many of the audience who came to see and be seen, to admire and be admired, rather than for the legitimate purpose of listening to the music.

l. 19. **Amazons**, here so called from the party warfare they carried on; the Amazons were a mythical race of warlike females, said to have come from the Caucasus and to have settled in the country about the river Thermodon, in the neighbourhood of the modern Trebizond. The Greeks believed in their existence as a real historical race down to a late period, and the mention of them is frequent in classical literature.

ll. 22, 3. **whose faces ... themselves**, the owners of which had not yet made up their minds as to which party they would espouse.

l. 24. **took their party with**, allied themselves, took sides, with.

l. 27. **The censorious**, people fond of finding fault.

l. 28. **whose ... at**, whose hearts these ladies aim at winning by means of their personal attractions.

l. 29. **dishonoured**, *sc.* by the absence of their ornament.

P. 43, l. 3. **coquettes**, *viz.* flirts, women who are always

endeavouring to attract admiration without having any love to give in return. In his Essay on "Different Classes of Female Orators," Addison says of the coquette, "She has false quarrels and feigned obligations to all the men of her acquaintance; sighs when she is not sad, and laughs when she is not merry. The coquette is in particular a great mistress of that part of oratory which is called action, and indeed seems to speak for no other purpose but as it gives her an opportunity of stirring a limb, or varying a feature, of glancing her eyes, or playing with her fan." The word is French and is the feminine form of *coquet*, the diminutive of *coq*, meaning 'a little cock,' and hence means a vain, strutting, person, one moving about with the airs of a cock absurdly proud of itself.

II. 3, 4. **who do not . good**, whose object in thus ornamenting themselves is to win the hearts of men, not to support that cause which, in the opinion of its advocates, is the safeguard of national prosperity. Here again Addison is employing his grave irony.

I. 6. **out of principle**, from a belief that in so doing they are serving their country.

I. 10. **draught of marriage articles**, the marriage settlement in which are laid down the terms and conditions as to property, allowances, etc., guaranteed to the wife; we now spell the word in this sense *draft*.

I. 11. **stipulated**, insisted upon it as a condition of marrying.

II. 15, 6. **on the Tory forehead**, on that side of the forehead which the Tory party adorn with patches; the mole in this case being often mistaken for a patch.

II. 17-9. **given an handle, interest**, given her enemies an excuse for asserting that her face has become a traitor to the Whig cause.

I. 22. **coxcombs**, conceited fops; the word originally meant the comb or crest of a cock, cocks-comb.

II. 22, 3. **hanging colours**, as in the case of a vessel that seeks to deceive an enemy by hoisting the flag of the nation to which that enemy belongs or is on friendly terms with.

II. 25, 6. **given them . once**, turned upon them with a sudden and vehement declaration of her political principles which has utterly discomfited them; carrying on the metaphor from naval warfare.

I. 27. **unhappy in a pimple**, unfortunate in having a pimple whose unsightliness she seeks to conceal by a patch, which, being worn on the side affected by the Whig ladies, leads to the supposition that she belongs to that party.

I. 32. **a concern . . . beauty**, anxiety to make themselves as beautiful as possible.

- l. 35. Cowley, the reference is to his *Davidis*, Bk. iii.
- P. 44, l. 7. puppet-show, exhibition of dancing dolls; the *kāth-pūli nāch* of India.
- l. 9. in order ... forces, in order to present a bold front to the enemy by gathering themselves together in a compact and numerous array.
- l. 14. a distinction, a distinctive feature, a peculiar social phenomenon.
- ll. 29, 30. unnatural divisions, controversies on political and religious subjects in which the nation is divided against itself; **unnatural**, because a nation should be a brotherhood of love.
- l. 34. Olympic games, athletic games and combats celebrated at Olympia in Elis once every five years.
- P. 45, l. 2. accomplishments, usually applied to proficiency in such arts as music, painting, dancing, etc.
- ✓ l. 5. are of a domestic turn, are such as should be shown in the management of the home.
- l. 6. province, sphere.
- ll. 11-3. When the Romans ... exigence, as for instance in B.C. 210, during the Punic Wars, when a proposal to this effect made by the Consul, Marcus Lavinus, was enthusiastically accepted.
- l. 18. peculiar, the special privilege.
- l. 20. against, as a mark of enmity towards.
- l. 21. against, as her contribution to the defence against.
- l. 24. recollecting, gathering up from the store of my memory.
- l. 26. the celebrated ... Pericles, the gist of which is given in Thucydides, ii. 45, *et seqq.*
- ll. 27, 8. in a fight ... Lacedæmonians, Pericles's celebrated funeral oration was in honour of all who had fallen in the Peloponnesian War up to that date, B.C. 430, not of those only who had fallen in one particular battle.

LADIES' HEAD-DRESSES. No. 98.

P. 46, l. 5. above thirty degrees, i.e. most enormously; as though he were speaking of the rise and fall of the temperature as shown by a thermometer.

ll. 5-7. About ten ... men, "This refers to the commode (called by the French *fontange*), a kind of head-dress worn by the ladies at the beginning of the last century, which by means of wire bore up their hair and the fore part of the cap, consisting of many folds of fine lace, to a prodigious height. The transition from

this to the opposite extreme was very abrupt and sudden" (Ferguson). The *fontange* was a streaming rill and on the top of a high head-dress introduced into fashion by the Duchesse de Fontanges, one of the mistresses of Louis the Fourteenth.

ll. 8, 9. we appeared ... them, "And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight," *Numbers*, xiii. 33.

ll. 12, 3. want. five, are less than five feet high. curtailed, cut down, shortened; the verb is from the adjective *curtal*, having a docked tail.

l. 19. sizeable, of a fair size.

l. 23. insulted by women, i.e. by their superior height.

l. 28. for adding, in favour of adding.

l. 30. her plans, sc. of nature. So, speaking of a skeleton, Tennyson, *The Vision of Sin*, 187, 8, "Lo! God's likeness—the ground-plan, Neither modell'd, glazed, or framed."

P. 47, l. 1. coiffure, style of head-dress; from *coif*, a cap.

l. 3. valuable, sc. for their good sense.

l. 5. admire, wonder; the older and more literal sense.

l. 9. orders, styles; a word applied to architectural styles, e.g. the Corinthian order, the Gothic order.

l. 12. Juvenal, Decimus Junius, the great Roman satirist who flourished towards the close of the first century.

l. 13. orders and stories, tiers and flights; *story*, the height of one floor in a building, often spelt *storey*, to distinguish it from *story*, a narrative; from O.F. *estorée*, a thing built.

l. 25. Pigmy, a very diminutive person; more properly spelt *pygmy*, from Gk. Πυγμαί, the race of Pygmies, fabulous dwarfs of the length of a *πυγμή*, i.e. the length from the elbow to the fist, about thirteen inches. Cp. Milton, *P. L.* i. 575, 6, "that small infantry Warred on by cranes."

l. 26. Colossus, a gigantic statue; particularly the celebrated Colossus at Rhodes, dedicated to the sun, seventy ells high; hence used of any one of a gigantic size.

l. 27. fontanges, see note on ll. 5-7, above.

l. 32. this Gothic building, an allusion to the Gothic order of architecture and also to the word 'Gothic' as a synonym for barbarous, rude. The Goths were a powerful German people who played an important part in the overthrow of the Roman empire, whence 'Gothic' came to mean anything that was hostile to civilization.

P. 48, l. 1. ~~com~~mode, see note p. 46, ll. 5-7; *commode* is a

French substantive = arrangement, formed from the adjective of the same spelling in the sense of 'convenient,' 'suitable.'

l. 1-3. **as the magicians**, apostle, "Many of them also that used curious arts brought their books together and burned them before all men," *Acts*, xix. 19.

l. 13: **it lay ... persecution**, it was so abhorred that those persisting in it were subject to a kind of persecution.

ll. 19, 20. **like ... horns**, snails, when disturbed, rapidly withdrawing themselves into their shells from which they had protruded their heads.

l. 26. **exorbitance**, extravagance; literally a going beyond the proper orbit, as 'eccentricity' is a departing from the centre.

l. 28. **the fashion**, i.e. of the time.

P. 49, l. 1. **double row of ivory**, the upper and lower teeth.

l. 3. **curious ... sense**, the ears.

l. 7. **cupola**, crowning glory; a **cupola** is a sort of dome, or cup-shaped roof of a building; Lat. *cupa*, a cup.

l. 11. **gew-gaws**, toys, playthings, trifles. **bone-lace**, lace in setting out the pattern of which the lace-makers formerly used bones instead of pins; cp. *T.N.* ii. 4. 45, "the free maids that weave their thread with bones," and Fletcher's *Scornful Lady*, v. 2, "she cuts cambric at a thread, weaves bone-lace, and quilts balls."

EXERCISE OF THE FAN. No. 102.

l. 17. **coquettes**, see note on p. 43, ll. 1-3.

l. 24. **do more execution**, cause more slaughter (figuratively).

l. 25. **entire ... weapon**, as perfectly skilled in the use of their weapon, the fan, as men are taught to be in the use of the sword. Here the academy is in imitation of the fencing-schools in which the art of defence was taught, and degrees of Scholar, Master, Provost, conferred.

P. 50, l. 5. **Handle ... Fans**, in imitation of the words of command used in the sword and musket exercises.

l. 15. **modish**, fashionable, 'the mode' meaning the proper mode, the mode or method in vogue among fashionable women.

ll. 21-3. **then gives ... fan**, gestures common with ladies in society.

l. 25. **close**, closed, not unfurled.

l. 28. **flirts**, shakes; from A.S. *flæard*, a piece of folly, a giddy action.

ll. 29, 30. **many ... itself**, many loosening of the folds of the fan that from the easy grace with which it is handled seems to open of itself.

l. 32. **discovers, reveals**. Cp. p. 22, l. 23.

ll. 32-4. **an infinite number ... figures**, the fans being painted in a variety of designs.

P. 51, l. 2. **one general crack**, a report, like that of a *feu de joie* with muskets, caused by all the fans lying sharply closed at the same instant; the word **Discharge** keeping up the metaphor of the discharge of a fire-arm.

l. 5. **their first entrance**, their first admission to the academy. **give a pop**, produce a report.

l. 9. **letting off**, discharging; again keeping up the same metaphor.

l. 11. **may come in properly**, may be used with propriety and to advantage.

l. 17. **in course**, in the regular order of things; as in musketry exercise the grounding of the musket follows upon discharging it.

l. 22. **with an air**, with a fashionable, graceful, gesture.

ll. 27, 8. **like ladies ... visit**, as ladies are wont to do, after paying a long visit, as an excuse for leaving.

l. 30. **Recover**, another military term, used when, after 'standing at ease,' the troops being drilled again bring their muskets to the proper position for using them.

l. 35. **lay aside**, reserve as the proper season for their exercise. **dog-days**, in the middle of summer, so called because the dog-star, *canicula*, is then overhead, and is supposed to cause extreme heat.

P. 52, l. 12. **a disciplined lady**, a lady who has been well drilled in the exercise of the fan.

l. 15. **come within the wind of it**, ventured within range of the fierce blast caused by its being waved with such anger.

ll. 16-8. **that I have been glad ... from it**, as otherwise the lover would have been likely to take an undue advantage of the encouragement to his hopes which the languishing air of the fan seemed to imply. **a prude**, one who affects an excess of modesty.

ll. 27, 8. **of gallanting a fan**, of carrying, fetching, handing, the fan in the way that a gallant, graceful-mannered, admirer of a lady should do.

l. 29. **plain fans**, fans that are not decorated like those used by ladies, and that can be handled by untrained youths without damage from their awkwardness.

SIR ROGER AT HOME. No. 106.

P. 53, ll. 14, 5. **without ... marry**, without worrying me by efforts to make me seem more cheerful; letting me alone when not inclined to mirth.

l. 16. **only shows ... distance**, knowing my natural shyness.

l. 17, 8. **stealing a sight**, furtively trying to get a glimpse of me.

l. 22. **staid, sedate**.

l. 25. **are all in years**, are all getting old.

ll. 26, 7. **valet de chambre**, personal servant, one who attends him in his bed-room, helping to dress and undress him, etc.

l. 29. **a privy-councillor**, a member of the sovereign's Privy Council, and therefore presumed to be a man of wisdom and discretion.

l. 30. **even ... house-dog**, even in the ways of the old house-dog, who shows in his behaviour the affectionate treatment to which he has been used.

l. 31. **pad**, horse ridden on a pad, or stuffed saddle. So we speak of a 'pad' elephant as opposed to one carrying a *hauda*.

P. 54, l. 10. **tempered, mixed**.

l. 12. **humanity, kindness of manner**. **engages**, binds with affection.

l. 13. **is pleasant ... them**, makes jokes in a pleasant way at their expense.

l. 14. **family, household**.

l. 17. **concern, anxiety**. Cp. p. 15, l. 23.

ll. 26, 7. **in the nature of a chaplain**, as a sort of domestic priest. In those days gentlemen of means, especially those living in the country, generally had a private chaplain attached to the household.

l. 35. **extravagance, wildness, exuberance**.

P. 55, l. 1. **cast**, see note on p. 17, l. 18.

l. 8. **insulted ... Greek**, humiliated by a display of learning which his own education had neglected.

l. 11. **aspect, personal appearance**.

l. 12. **backgammon**, a game played with moveable pieces, as in draughts, upon a board marked with 'points' or divisions, the moves of the pieces being regulated by the numbers thrown by a pair of dice, and the object being with each player to move his pieces from his own 'table,' a division of the board, to that of

his opponent and then to be the first to get them off the board altogether, a result in the main due to luck in throwing the dice, though considerable skill is required in moving the pieces. The game, though still played, is not so much in vogue as in Addison's day; the origin of the word is uncertain.

l. 18. **he shall find**, the **shall** indicates determination, not mere futurity.

l. 31. **pronounce**, deliver.

l. 32. **digested**, arranged.

P. 56, l. 1. **preached**, was to preach, *i.e.* whose sermon was to be read.

l. 2. **the Bishop of St Asaph**, at that time Dr. William Fleetwood.

ll. 3-6. **South, Tillotson, Saunderson, Barrow, Calamy**, all famous divines of the period.

l. 18. **endeavour after**, aim at.

ll. 18, 9. **a handsome elocution**, an agreeable manner of delivery, due to the words being clearly and accurately pronounced, the sentences well marked, the emphasis placed where it should be, etc.

l. 20. **proper to enforce**, suited to impress, calculated to lay due stress upon.

l. 22. **edifying**, instructive; originally used in the literal sense of 'building up'; now confined to figurative building up.

CHARACTER OF WILL WIMBLE. No. 108.

l. 27. **Mr. William Wimble**, "A Yorkshire gentleman, whose name was Mr. Thomas Morecraft" (Ferguson).

l. 28. **with his service**, with an expression of his good-will; with his compliments, as we now say.

P. 57, l. 4. **a jack**, a pike, a river fish of a very voracious character and one affording considerable sport to the fisherman; in some parts of the country the name 'jack' is used only of young pike.

l. 8. **the bowling-green**, in former days the game of bowls was a very favourite pastime, and few country seats were without their bowling green; nowadays these greens are rarely to be seen except in the Fellows' Gardens at the Universities.

ll. 11, 2. **I have not ... past**, *i.e.* have been constantly on horseback for the last six days, riding about the country round Eton College.

l. 13. **hugely**, with the keenest appetite; a word that in a figurative sense seems to be growing obsolete.

1. 26. a **May-fly**, an artificial fly made in imitation of a fly so called which trout take greedily in that month.

11. 26, 7. to a **miracle**, with extraordinary skill in imitating the real fly.

1. 27. **angle-rods**, fishing rods; originally the word 'angle' was used of the rod with its line, as *e.g.* *A.C.* ii. 5. 10, "Give me mine *angle*; we'll to the river." Nowadays 'angling,' *i.e.* bottom fishing, fishing with a bait that is allowed to fall to the bottom, is contrasted with fly-fishing, in which the bait is thrown upon the surface of the water and drawn along to tempt the fish by imitating the course of the natural fly.

1. 28. **officious**, ready to do a kindness; at present the word is always used in a bad sense of over-eagerness to meddle in any matter.

1. 29. **upon ... family**, in consequence of his belonging to a good family, being well born.

1. 31. a **tulip root**, in Addison's day, owing to the introduction of Dutch fashions by William the Third, Prince of Orange, and his followers, tulip growing was more cared for than at present. Here this carrying of a tulip root is merely an instance of the small civilities in which Will Wimble delighted.

1. 32. **exchanges**, arranges the exchange between, etc.

1. 36. a **setting dog**, a 'setter,' as we now call a spaniel trained to sit as soon as it marks down the game which the sportsmen are beating for; other spaniels are called 'pointers,' as being trained to 'point' by lifting up the paw when coming near the game, and others 'retrievers' from their retrieving, bringing back the game when brought down by the gun. **made, trained**; a technical term still in use.

P. 58. 1. 1. **of his own knitting**, which he had knitted himself.

11. 3, 4. **how they wear**, whether they were wearing well or are nearly worn out; **they**, because his modesty does not like to mention the name of the article.

1. 5. **humours**, fanciful ways.

1. 7. **make up to us**, approach us.

1. 15. **shuttle-cocks**, pieces of cork stuck round the edge with small feathers and banded backwards and forwards by a kind of raquet in the game of battle-dore and shuttle-cock, a game still played by children and sometimes by grown up people, more commonly in doors on a rainy day.

1. 19. **sprung**, disturbed and caused to fly out from its place of concealment in the grass or underwood.

11. 21, 2. **the game that I look for**, the game I try to hunt down, the objects of my search.

l. 30. in a most sumptuous manner, Addison probably refers to the fennel with which it is customary to deck a pike when served at table.

ll. 31, 2. played with it, a fish is said to be 'played with,' or nowadays 'played,' when the line is loosened so as to allow it free play in the water, then tightened to bring it up towards the bank, the operation being repeated time after time until the fish is completely tired out and can be landed. foiled, baffled its attempts to get off the hook or break the line.

l. 33. all the first course, all the time we were eating the first course; the dinner is divided into several courses, ordinarily three or four, consisting of various kinds of food, but sometimes prolonged to as many as seven or more.

l. 34. furnished conversation, Will Wimble discoursing all the time upon his experiences in shooting wild fowl.

l. 36. the quail-pipe, a pipe or reed used in luring quail; it is thus described by Bacc, quoted in Nares's *Glossary*, "A quail pipe or call is a small whistle, and there is over the top of it some writhed wyer [i.e. twisted wire], which must be wrought over with leather; hold the whistle in your left hand, and the top of the leather between the fore finger and top of the thumb of your right hand, and by pulling straight the said leather, and letting it slacke nimble, it will sound like the cry of a quail."

P. 59, ll. 8, 9. might have . . esteem, might have raised him to a position in which he would have gained the esteem of his fellowmen.

l. 14. had rather see, would prefer to see.

ll. 14, 5. like gentlemen, retaining the position of a gentleman.

l. 16. quality, birth and breeding. humour, caprice, fanciful notions. Cp. p. 58, l. 5.

l. 17. happiness, good fortune, fortunate custom.

l. 19. any liberal . . profession, such as divinity, law, physic.

l. 22. launched, a metaphor from sending a vessel into the water from the slips on which it rests while in the building dock.

l. 28. improper, unsuited in his qualifications.

l. 29. turned, formed, adapted.

RURAL MANNERS. No 119.

P. 60, l. 8. By manners . morals, Addison probably says this because the Latin *mores* includes both manners and morals.

l. 12. article, particular, matter; literally a little joint (of the body).

1. 13. **obliging deferences**, amiable civilities, courtesies
1. 15. **brought up**, introduced.
11. 18, 9. **mutual complaisance**, interchange of endeavours to please. **conversation**, social intercourse.
1. 21. **modish**, fashionable, in accordance with the mode, or fashion, of the time; cp. below, p. 61, l. 34.
11. 24, 5. **to retrench its superfluities**, to cut down its useless formalities.
1. 26. **carriage**, manner of bearing oneself, deportment.
1. 29. **sit more loose**, a figure from clothing; cp. *Marb.* i. 3, 144-6, "New honours come upon him, Like our strange garments. cleave not to their mould But with the aid of use."
11. 29, 30. **an agreeable negligence**, a pleasant informality, neglect of ceremony.
- P. 61. 1. 3. **fetch'd themselves up**, brought themselves up to the level of.
1. 4. **but .. them**, than the town has discarded those fashions.
11. 4, 5. **the first stage of nature**, the manners natural before civilization had made any way in the world.
1. 8. **his excess of good-breeding**, the superabundance of polite formalities which he uses.
1. 10. **more to do**, more fuss; **to do** in this phrase is used as a quasi substantive, as is *ado*, which is properly an infinitive verb = at do.
1. 17. **could adjust the ceremonial**, could settle in what order of precedence the guests were to be ranged at table.
11. 19, 20. **pick ... guests**, choose out his guests from those among whom they were seated.
11. 24, 5. **Though ... morning**, sc. and must therefore be very hungry.
1. 26. **served**, helped to food.
1. 30. **sure**, evidently.
1. 34. **mode**, fashion. See p. 9, l. 30.
- P. 62, l. 11. **polished in France**, a tour on the continent and more especially in France was in those days looked upon as indispensable for perfecting the manners of all young men of position.
1. 12. **uncivilized**, boorish, impolite.
1. 14. **This infamous ... good-breeding**, this behaviour now accounted a mark of good-breeding, but in reality disgraceful.
11. 18, 9. **if the country** .. lurch, if the country gentlemen adopt it, they will soon find that it is given up by the town and

they will be left all alone in possession of this unenviable distinction. The phrase to 'leave in the lurch' was derived from its use in an old game called 'lurch.' "The game," says Skeat, "is mentioned in Cotgrave. — F. *lourche*, 'the game called Lurch, or, a Lurch in game; *il demoura lourche*, he was left in the lurch'... He also gives '*Ourche*, the game at tables called lurch.' This suggests that *lourche* stands for *Lourche*, the initial *l* being merely the definite article. A *lurch* is a term especially used when one person gains every point before another makes one; hence a plausible derivation may be obtained by supposing that *ourche* meant the pool in which the stakes were put. The lover's stakes remained in the lurch, or he was left in the lurch, when he did not gain a single piece from the pool, which all went to others. If this be so, the sense of *ourche* is easily obtained; it meant the 'pool,' i.e. the vase or jar into which the stakes were cast... The etymology is then obvious, viz., from Lat. *urceus*, a pitcher, vase. But this is a guess."

1. 20. **come too late**, it having been abandoned by those whom they fancy they are imitating.

1. 25. **turns upon**, has to do with, is concerned with.

1. 30. **height of their head-dresses**, see Essay No. 98.

1. 31. **upon circuit**, going the circuit with the judges. The country for the administration of justice is divided into certain circuits to be made periodically by the judges when holding assizes.

SIR ROGER AT THE ASSIZES. No. 122.

P. 63, l. 7. **those approbations**, that self-approval; we scarcely use the word in the plural now.

1. 15. **the returns of affection**, evidences of affection paid in return.

1. 19. **He would needs**, he was determined, had made up his mind. The phrase implies the idea that the act was one which he made necessary to himself though there was really no obligation upon him; **needs**, the old genitive used adverbially.

1. 21. **plain men**, unpretending countrymen, as opposed to the fine gentlemen of the town: **rid**, a form of the past tense no longer in use.

1. 26. **he is just game act**, this refers to the old game laws by which persons were not allowed to obtain a license unless duly qualified by birth or estate. The ordinary qualification was ownership of lands of the minimum yearly value of £100, and Sir Roger has just spoken of the person in question as being "a yeoman of about a hundred pounds a year."

P. 64, l. 2. **shoots flying**, kills his birds while on the wing, not while sitting on the ground or on a tree, which would be a most unsportsman-like act.

l. 3. **petty-jury**, the jury which sits in court to give a verdict on the cases tried, as opposed to the grand jury which decides before trial whether a true bill has been found against the accused and whether they shall be sent for trial or not.

l. 5. **taking the law . . . body**, going to law with everybody on the slightest provocation. The name "Touchy" indicates his touchiness, his readiness to take offence at anything: one, a single person.

ll. 6, 7. **quarter-sessions**, see note, p. 6, l. 29.

l. 8. **the widow**, see p. 6, l. 7.

l. 13. **cast . . . cast**, has won and lost so many law-suits.

ll. 14, 5. **the old . . . tree**, going to the assizes to fight out his old suit in which a willow tree is the bone of contention.

ll. 25, 6. **upon . . . trot**, as he was riding at full trot; **round**, often used, as here, merely with an intensive force; so we say, 'a round rebuke,' 'a good round sum,' etc., the idea of thoroughness being due to the completeness of a circle.

l. 32. **The court was sat**, the court had assembled, the various officers having taken their seats. The difference between 'was' and 'had' in such sentences is that the former indicates a state, the latter the activity necessary to cause that state.

l. 35-P. 65, l. 1. **who, for his reputation . . . circuit**, in order to maintain his reputation as a man of importance and credit with the Judge, made a point of whispering in his ear as if he had something of importance to communicate, though in reality his remark was merely about the weather.

ll. 12, 3. **was up**, was on his legs and about to speak.

l. 13. **was so little . . . purpose**, had so little in it that was pertinent to the matter in hand.

l. 16. **to give . . . eye**, to make him appear to me as a man of importance.

- l. 22. **his courage, that**, the courage of him who, etc.

l. 32. **sign-post**, here the sign was Sir Roger's head.

P. 66, l. 1. **made him**, we should now say 'paid him.'

l. 6. **be at the charge of it**, bear the expense of its being altered.

l. 8. **aggravation**, i.e. making the features larger and fiercer.

l. 9. **the Saracen's Head**, this sign, a very common one, was a relic from the Crusades, and may still be seen, as in the Lamb and Saracen's Head in Westminster.

l. 16. **discovering**, showing.

ll. 16, 7. **upon ... face**, when this monstrous face was displayed before us.

l. 23. **conjuring**, earnestly desiring; literally solemnly imploring, from Lat. *conjurare*, to swear together, to combine by oath.

ll. 24, 5. **composed my countenance**, put on a serious look.

l. 26. **That much ... sides**, wittily reproducing Sir Roger's own words when deciding between Will Wimble and Tom Touchy.

DIFFERENCE OF TEMPERS IN THE SEXES. No. 128.

P. 67, l. 10. **bias**, inclination; the term is taken from the game of bowls, in which the 'bias' is a weight inserted in the bowl to make it take an indirect path when bowled.

l. 11. **draw too much**, incline them too much in this direction or the other.

l. 15. **savage philosophy**, rough affectation of gravity and philosophical temperament.

l. 16. **a thoughtless gallantry**, an empty-headed levity and freedom of manner.

l. 24. **tempered**, mixed, blended.

l. 25. **wants**, lacks.

l. 31. **covering her eggs**, sitting upon her eggs to hatch them.

P. 68, l. 13. **common**, belonging to both.

ll. 14, 5. **as if ... reciprocal**, as though each at times had not to act the part more properly belonging to the other.

l. 25. **carries ... them**, wins the day, prevails with them, captivates their fancy.

l. 28. **flutter**, boisterous mirth.

l. 31. **self-love ... object**, the love of herself turned upon an object resembling her in character.

P. 69, l. 1. **the sex**, the fair sex, women; a complimentary way of speaking of them.

l. 2. **joins them**, *sc.* in marriage. **their own thoughts**, the thoughts of the husbands.

l. 4. **inflame**, fan them into further blazes, more extravagant outbursts.

ll. 15, 6. **accomplish themselves**, perfect themselves.

l. 16. **sublime perfections**, said ironically.

l. 18. **her gallant**, the admirer who was always paying court to her.

l. 20. **Faustina**, daughter of Faustina, the profligate wife of Antoninus Pius, and herself of an equally abandoned character; she was married to M. Aurelius in A.D. 145 and died in Syria in 175: **lively**, apt, pertinent.

ll. 21, 2. **Marcus Aurelius**, Roman Emperor, A.D. 161-180, commonly called 'the philosopher,' renowned for his victories over the Germans, in consequence of which he assumed the title of Germanicus, and still more for his devotion to philosophy and literature.

l. 23, 24. **prettier gentleman**, finer fellow.

l. 25. **Commodus**, L. Aurelius, son of Marcus Aurelius and Emperor 180-192. Notwithstanding the great care which his father had bestowed upon his education, he turned out one of the most sanguinary and licentious tyrants that ever disgraced a throne. In the combats in the arena in which he took part, he made sure of an easy victory by allowing his opponent no more dangerous a weapon than a foil of lead.

l. 29. **the fighting of prizes**, the contending for prizes in gladiatorial combats, in which he sought to win popular applause.

l. 36. **hankering after**, eagerly longing for.

P. 70, l. 2. **over-run with affectation**, wholly given up to assuming graces that do not naturally belong to her.

l. 4. **your**, used colloquially, but put into her mouth with a sarcastic emphasis. Those summer days of which you people talk so much. but which to me are so tedious.

l. 5. **purling**, running with a gentle murmur.

l. 8. **essenced fops**, scented dandies: **taudry courtiers**, men of fashion decked out in gaudy finery; **taudry**, or 'tawdry,' is a corruption of St. Awdry, which again is a corruption of St. Etheldrda; and tawdry goods were such as were sold at St. Awdry's fair, held on St. Awdry's day, October 17th.

l. 13. **a clown**, a boor, an uneducated, ill-mannered fellow.

l. 13, 14. **no better ... be**, scarcely to be regarded as a woman of virtue.

l. 15. **Aristus and Aspasia**, merely fanciful names given to imaginary persons; **Aristus** is the Gk. ἀριστος, best, noblest, and **Aspasia** was the name of the accomplished mistress of Pericles.

l. 23. **complacency**, good humour.

SIR ROGER AND THE GIPSIES. No. 130.

P. 71, l. 1. **gipsies**, or more properly 'gypsies,' a nomad race whose original home was in India, though the earlier supposition was that they were Egyptians, whence the word, which is merely a corruption of the M.E. *Egyptien*, an Egyptian.

l. 2. **exert** . peace, exercise the powers which as justice of the peace he possessed of arresting them.

ll. 3, 4. **his clerk**, without whose advice he did not like to act. The clerk of a justice of the peace being trained to the law was, like the clerk to the magistrates in the present day, the person on whose advice his superior acted in all cases in which a legal difficulty presented itself.

ll. 5, 6. **fearing** . it, *sc.* by the depredations of their fellow gypsies in case any legal steps should be taken against them.

l. 10. **to have it**, to find it out and carry it off.

l. 11. **ten to one**, *i.e.* long odds.

l. 15. **so agog**, in a state of such eagerness. "*Gog* signifies eagerness, desire; and is so used by Beaumont and Fletcher; 'you have put me into such a *gog* of going, I would not stay for all the world'; *Wit Without Money*, iii. 1. To 'set *agog*' is to put in eagerness, to make one eager or anxious to do a thing" ... (Skeat, *Ety. Dict.*).

l. 18. **crosses their hands**, with a piece of silver which thereby becomes their property.

ll. 25, 6. **Sweethearts** ... **upon**, *i.e.* by promising lovers to the men and maidens they lure money out of them.

l. 28. **jades**, properly tired horses, then applied contemptuously to women; here used in a good-humoured way. **sluts**, properly slovenly women, but here again used in a good-humoured way.

l. 34. **communicated** ... **them**, held out our hands for them to examine. **A Cassandra**, a prophetess; Cassandra was a daughter of Priam and Hecuba on whom Apollo conferred the gift of prophecy.

l. 35. **crew**, company, gang; generally, except of the crew of a vessel, used, as here, in a contemptuous sense: **my lines**, the lines running across the palm of the hand.

l. 36. **in a corner**, where I could have her to myself.

P. 72, l. 3. **exposing his palm**, holding out his hand with the palm of it turned upwards; (Gk. *παλάμη*. "The sense of 'flat-hand' is the more original, the tree being named from its flat spreading leaves which bear some resemblance to the hand spread

out. Yet it is remarkable that the word was first known in England in the sense of palm-tree" (Skeat, *Ety. Dict.*).

l. 7. **line of life**, this line, which is supposed to indicate the length and character of the life of a person, runs in a curve from the ball of the forefinger across the whole palm or 'table' of the hand.

l. 8. **an idle baggage**, a silly 'piece of goods,' as we also say, a hussy; but used good-humouredly.

l. 17. **roguish leer**, 'wicked smile.

l. 18. **for nothing**, without its indicating a fascinating character.

l. 19. **uncouth**, odd, strange. The literal sense is 'unknown,' from A.S. *un-*, not, and *cūð*, known, past participle of *cunnan*, to know: **gibberish**, nonsensical talk; formed from 'gibber,' to gabble.

ll. 19, 20. **like ... oracle**, like the ambiguous terms in which an oracle was delivered.

l. 26. **jocund**, merry, in high spirits.

l. 29. **palmistry**, the so-called science of reading the destiny of a man from the lines in the palm of his hand, but here meaning sleight of hand.

l. 30. **vermin**, properly such insects as lice, fleas, etc., engendered by dirt, and thence used of any obnoxious creature.

P. 73, l. 2. **Trekschuyt**, from Du. *trekken*, to draw, and *schuyt*, boat; the Dutch *schuyts* still bring eels from Holland up the Thames to London.

l. 3, 4. **putting off**, starting from the wharf.

l. 11. **speak readily in**, we now omit the preposition.

l. 18. **gave him for drowned**, assumed that he had been drowned; we should now say, 'gave him *up* for drowned.'

l. 21. **laying together**, comparing.

l. 32, our **linguist**, the boy who was so skilled in various languages.

P. 74, l. 2. **with great reputation**, expressing the result of his being so employed.

THE VISION OF MIRZA. No. 159.

l. 19. **of the moon**, of the lunar month.

l. 22. **Bagdat**, more properly *Bāghdād*, one of the principal cities of Asiatic Turkey, formerly the residence of the Khalifs.

ll. 24, 5. **airing myself**, taking the air.

1. 29. **habit**, dress.

P. 75, l. 2. **wrought**, worked up.

ll. 8, 9. **My heart ... raptures**, my heart seemed to be dissolved in ecstasies to which it could not give utterance.

l. 11, **a genius**, a genie, a spirit.

l. 15. **taste**, to appreciate duly.

ll. 22, 3. **familiarized ... imagination**, made him appear to me like one from whom I need not stand aloof as something supernatural.

P. 76, l. 8. **several broken arches**, which indicated that the length of the bridge had once been much greater; "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away," *Psalms*, xc. 10. Cp. the bridges in Tennyson's *Gareth and Lynette*, ll. 903, 1098.

ll. 10, 1. **consisted** arches, i.e. that men before the Flood lived to a thousand years.

ll. 16-8. **dropping** .. it, i.e. dying prematurely from accidents, etc.

l. 19. **trap-doors**, secret causes of death.

ll. 22, 3. **at the entrance of the bridge**, in infancy.

l. 24. **the cloud**, in which eternity was veiled; for eternity as a state of pre-existence, cp. Wordsworth, *Ode on Intimations of Immortality*, etc., 58-65, "Our birth is but a sleep and a forgetting; The Soul that rises with us, our life's Star, Hath had elsewhere its setting And cometh from afar; Not in entire forgetfulness And not in utter nakedness But trailing clouds of glory do we come From God, who is our home."

l. 25. **thinner**, less numerous."

ll. 28, 9. **that continued ... arches**, i.e. wearily dragged out their existence to extreme old age.

P. 77, l. 3. **baubles**, the fleeting joys of earth.

ll. 6-10. **I observed them**, i.e. saw men inciting to war and bloodshed; **scimitars**, curved swords; probably a corruption of the Persian *shamshtir*, a sword, literally 'the lion's claw'; **to lie in their way**, to be in their direct path.

l. 11. **indulge myself**, occupy myself longer than was well for me, morbidly dwell upon the subject.

l. 17. **harpies**, literally the Robbers or Spoilers; in later Greek literature represented as hideous birds with the heads of maidens and long claws, sent by the gods to torment the blind Phineus, and carrying off or defiling every meal set before him. **cormorants**, sea-crows, voracious gulls.

l. 18. **little winged boys**, emblematical of loves and desires, Cupid being represented as winged.

l. 19. **the middle arches**, *i.e.* middle age:

l. 22. **fetched**, dew, *sc.* from my lungs.

l. 25. **quit**, cease to occupy myself with.

l. 35. **adamant**, literally that which cannot be conquered, hence frequently used as a synonym for a hard precious stone, the diamond, which is a doublet of **adamant**.

P. 78, l. 12. **seats**, habitations.

ll. 26, 7. **every island & inhabitants**, probably an allusion to Christ's words (*John*, xiv. 2), "In my Father's house are many mansions"; many not in number only, but in variety, and adapted to the characteristics of individual souls.

ll. 33-6. **the secrets ... adamant**, the secrets of the final habitation of the wicked.

ON THE WHIMS OF LOTTERY-ADVENTURERS.

No. 191.

P. 79, l. 9. **schoolmen**, the disputants of the logical and metaphysical schools of the middle ages in Europe, who thought all knowledge was to be obtained by pursuing the Aristotelic methods of throwing everything into syllogisms.

l. 24. **such nice circumstances**, circumstances of such a perplexing character, requiring such delicate discrimination.

l. 25. **violate his neutrality**, show partiality, inclination to one rather than the other.

l. 28. **has a mind to**, is inclined to.

P. 80, ll. 2, 3. **stand ... competition**, are in a position of rivalry in which none have any advantage over others.

l. 10. **because .. Lord**, because it is the number of the present year, A.D.

ll. 10, 11. **a tacker ... 134**, "In the year 1704 a bill was brought into the House of Commons against occasional conformity; and in order to make it pass through the House of Lords, it was proposed to tack it to a money-bill. This occasioned warm debates, and at length it was put to the vote; when 134 were for tacking: but a large majority being against it, the motion was overruled, and the bill miscarried" (Ferguson).

l. 12. **dissenter**, one who dissents from the doctrines and form of worship of the Church of England. Such are the Methodists, Baptists, Independents, Moravians, etc., etc.

ll. 15, 6. **because ... beast**, "Let him that hath understanding count the number of the beast : for it is the number of a man ; his number is six hundred three-score and six," *Revelations*, xiii. 18. The dissenter is "a great enemy to popery" (l. 13), and by bigots "the beast" was identified with the Pope.

ll. 18, 9. **to find ... number**, to choose a number that represents their own age.

ll. 20, 1. **a pretty .. ciphers**, the figures of which by their position seem symmetrical, or perhaps only figures that happen to look pleasing to the eye when written down.

l. 23. **thinks ... lot**, fancies he has the best chance of drawing the first prize.

ll. 24, 5. **the Golden Number**, here **golden** is used in a double sense, (1) with a reference to the 'Golden Number' of the Prayer Book used in calculating the date on which Easter-day falls, (2) with a reference to the sense of 'golden' as precious.

l. 28. **will be exerting**, cannot refrain from exerting.

l. 30. **acted**, actuated ; frequently in this sense in former times, cp. *The Spectator*, No. 287, "If I shall be told that I am acted by prejudice, I am sure it is an honest prejudice ; Pope, *Essay on Man*, ii. 59, "Self-love, the spring of motion, acts the soul." So, conversely, Massinger, *The Roman Actor*, iv. 2. 28, used "actuate" for "act," "Or actuate what you command to me."

ll. 34, 5. **Discours, de bonne Avanture**, tellers of good luck. **publish their bills**, set up their notices, advertisements.

ll. 35, 6. **turned . advantage**, made profit out of our lotteries.

P. 81, l. 1. **a caster ... figures**, a calculator of what figures would be lucky ; an astrological phrase.

l. 3. **Post-Boy**, another of the newspapers of the day.

ll. 8, 9. **Bible ... Crowns**, the 'sign' of the tavern. Such 'signs' still are used in the case of taverns, inns, and in former days were also hung over private houses, their places being now taken by numbers on the doors.

l. 11. **coffee-house theorists**, frequenters of coffee-houses who are ever propounding and discussing some theory or other. **conversation**, manner of life, conduct.

l. 12. **canvassed**, examined, discussed ; literally sifted through canvas.

l. 14. **powers**, values when combined, though Addison is perhaps using the term vaguely.

ll. 15, 6. **extracted ... root**, of course said jestingly, there being neither square or cube root of the number.

l. 25. **rally**, banter, tease ; merely another form of to 'rail.'

l. 30. **of it**, we should now say 'on it.'

ll. 31, 2. **strong**, vivid: **that I have** ... lot, sc. in his imagination; **possessed**, taken possession of.

l. 34. **set up an equipage**, bought a carriage and horses.

P. 82, l. 11. **extravagance**, wildness of imagination, though with a reference to the literal extravagance of which Gossling had been guilty.

l. 12. **expensive**, addicted to spending money.

ll. 13, 4. **live up ... possessions**, regulate our expenditure not by what we actually possess, but by what we expect some day to become possessed of; **spend up** to the limits of our expectations, not those of our income. **make a figure**, indulge in a display.

l. 16. **disburse**, here used to mean 're-imburse.'

l. 17. **place**, appointment, office. **reversion**, property to which we may be heirs on the death of somebody.

l. 19. **break**, become bankrupt.

l. 23. **contingent**, dependent upon some event which may or may not come to pass.

l. 24. **occasions romantic generosity**, leads us to indulge in a generosity of an extravagant character; from the French 'romances,' tales of a fantastic nature, we get the word 'romantic' in the sense of high-flown, extravagant. **chimerical**, see note, p. 23, l. 7.

l. 26. **live above ... circumstances**, spend more than his income.

ll. 30, 3. **It should be ... possess**, cp. Bacon, *Essays, Of Expence*, "Ordinary Expence ought to be limited by a man's estate; and governed with such regard as it be within his compass."

THE TRUNK-MAKER AT THE PLAY. No. 235.

P. 83, l. 4. **province**, sphere, scope of action.

l. 9. **numerous**, crowded.

l. 15. **wainscot**, boarding, railing in front; Skeat, who derives the word from 'wain,' i.e. waggon, and 'shot,' says, "The original sense would appear to be wood used for a board or partition in a coach or waggon, which seems to have been selected of the best quality; hence it came to mean boards for panel-work, and lastly, panelling for walls".

l. 16. **Trunk-maker**, maker of leather-covered boxes to contain clothes, etc., especially when carried on a journey.

l. 25. **the rather**, all the more because; **the**, ablative of the demonstrative pronoun, *that*.

l. 26. **than ordinary**, than he ordinarily is.

l. 28. **uttering himself**, giving expression to his feelings.

l. 29. **transported**, carried out of himself, excited beyond restraint.

l. 30. **play-house thunderer**, the man employed at the theatre to imitate the sound of thunder in a storm by rolling weights across an iron ceiling stretched above the stage.

P. 84, ll. 6, 7. **a huge oaken plant**, a huge stick formed of a young oak plant, or a branch from an oak tree.

l. 10. **lays it upon**, strikes with it : **next**, nearest.

ll. 10, 1. **stands in his way**, is within reach.

ll. 11, 2. **composes ... posture**, resumes his former posture of earnest attention.

l. 15. **except against it**, find fault with it, take exception to it.

l. 16. **shining**, bright.

l. 21. **the clap**, applause given by clapping the hands which the sentiment deserves.

l. 23. **ratifies it**, seals it with his approval.

l. 26. **pay his attendance**, attend, be present.

l. 29. **laid about him**, *sc.* with his oaken plant, vigorously used his stick.

l. 33. **this season**, the fashionable period of the year in London ; **plies**, *sc.* his vocation, exercises his function.

l. 34. **Nicolini**, a famous Italian actor and singer of the time.

l. 36. **upon Dogget**, in applauding Dogget ; "Thomas Dogget, an excellent comic actor, who was for many years joint-manager with Wilkes and Colley Cibber" (Ferguson).

P. 85, l. 3. **obstreperous**, displayed in so violent a fashion ; literally clamorous, from Lat. *ob*, against, near, and *strepere*, to make a noise, rattle, roar.

l. 7. **sounding**, reverberating.

l. 9. **kettle-drum**, a drum resembling a kettle in shape ; *cp.* *Ham.* i. 4. 11.

l. 13. **director**, conductor, as we should now say.

l. 15. **raise my simile**, use a more dignified simile.

l. 16. **Virgil's ... wind**, *Æolus* ; see note, p. 14, l. 6 ; the passage referred to is in *Æneid*, i. 85.

l. 20. **saved**, from being condemned by the audience.

l. 25. **come into it**, join in it.

l. 27. **brutum fulmen**, literally a bolt of lightning striking

blindly, *i.e.* without any discrimination on whom it falls; here, as Addison renders it, mere "empty noise."

ll. 27, 8. **when it has ... it**, when the sound of the trunk-makers' applause is not to be discovered in that of the general audience.

l. 30. **to be ... interest**, to exert himself in favour of.

ll. 35, 4. **hits ... head**, applauds at the right moment; 'to hit the nail on the head' being a proverb for doing a thing deftly, touching the important point in a discussion.

P. 86, ll. 2, 3. **that stands ... applause**, that is near enough for him to reach and to express his approval on.

l. 5. **pure**, wholly.

l. 9. **the spring of his arm**, the energetic use of his arm, that nimbleness of action which a man has while still in his full vigour.

l. 12. **bamboos**, as being light weapons and so suited to the airy character of operas.

l. 13. **crab-tree cudgels**, which should give forth a sharp sound suited to the vivacity of comedy; cudgels made from boughs of the crab-apple and of a more springy, elastic, character than the solid "oaken plants" to be used for the solemn business of tragedy.

l. 14. **to the end**, with the object.

l. 16. **preferred**, advanced.

l. 19. **Art of Poetry**, the *Ars Poetica*, or *Epistle to the Pisos*, by Quintus Horatius Flaccus, the Roman poet, a metrical treatise on poetry written towards the close of his life.

l. 20. **a due composition**, a blending in proper proportions.

VARIOUS WAYS OF MANAGING A DEBATE. No. 239.

l. 26. **have obtained**, have prevailed, been customary.

P. 87, l. 1. **catechetical method**, a system of question and answer, like a catechism.

l. 2. **upon**, after, in succession.

l. 4. **up**, we should now omit the word.

l. 3. **out of ... mouth**, by his own admissions.

l. 5. **the passes**, the paths, outlets, for escape; literally the narrow passages between mountains.

l. 6. **at discretion**, on any terms that the victorious party may choose to grant.

l. 8. **sylogisms**, a process in formal logic, consisting of the major premiss, the minor premiss included in the major, and

the conclusion drawn from the two, *e.g.* All men are mortal (the major premiss), I am a man (minor premiss), therefore I am mortal (conclusion).

l. 13. **by sap**, by undermining the defensive works; a metaphor from the siege of a fortress, etc.

l. 16. **laid out**. answers, stated in the form of, etc.

l. 21. **Basilinum**, a pun upon the name Basil, as though the *Argumentum Baculinum*, *i.e.* argument by beating, argument of the rod, had originally been invented by one Basil.

l. 26. **polemical**, controversial, literally warlike. **to discharge**, as though they were firing upon an enemy.

l. 27. **betake themselves**, have recourse to, make use of.

l. 29. **their gainsayers**, their opponents, those who disputed their reasonings; the prefix *gain-* is the A.S. *gegn*, against.

l. 34. **Scotists**, followers of Duns Scotus, a Franciscan friar, who with Thomas Aquinas, a Dominican, founded the two great rival sects of scholastic philosophy which wrangled with each other for several centuries. This philosophy, which had its rise in the ninth century and flourished greatly in the early years of the thirteenth century (the age of Aquinas and Scotus), "was in its general principle an alliance between faith and reason—an endeavour to arrange the orthodox system of the church, such as authority had made it, according to the rules and methods of the Aristotelian dialectics, and sometimes upon premises supplied by metaphysical reasoning" (Hallam, *Lit. Hist.* i, 12, 13).

• l. 35. **Smiglesians**, followers of Martin Smiglecius, a logician of repute in the earlier years of the seventeenth century. **High-street**, the main street of Oxford.

l. 36. **garrisons**, *i.e.* their college rooms; keeping up the metaphor in "defile" and "troop."

P. 88, l. 3. **letters**, literature.

l. 7. **Erasmus**, the great German scholar and theologian, famous among other things for his controversy with Luther, who first visited England in 1497, and in 1510 was appointed Professor of Greek in the University of Cambridge.

l. 9. **laid him on**, we should now say laid on him, or set upon him.

ll. 14, 5. **A certain grand monarch**, Louis the Fourteenth of France, who was known as "Le Grand Monarque."

ll. 17, 8. **he is now .. weapons**, an allusion to the triumph of the allied English and Dutch forces under Marlborough and Eugene at whose hands the French sustained defeat at Blenheim, Ramillies, Malplaquet, etc.

ll. 18, 9. **has to do with**, has to meet in combat.

ll. 19, 20. **the old gentleman**, Favorinus, a philosopher and sophist in Hadrian's reign.

l. 21. **one ... Emperors**, Hadrian, emperor A.D. 117-138.

l. 23. **visibly**, evidently.

ll. 24, 5. **who is ... legions**, who can command the services of, etc. A legion consisted of ten cohorts of foot soldiers and three hundred cavalry, making together between 4200 and 6000 men.

l. 27. **by poll**, by counting the number of persons in favour of, and opposed to, an argument; **poll**, head, then a register of heads or persons; also a place where votes are taken.

l. 29. **according ... Hudibras**, a satirical poem by Samuel Butler, of which the hero is Hudibras, a Puritan knight, who goes about, like Don Quixote, redressing wrongs and putting up with beatings; the reference is to Pt. ii. l. 297.

l. 32, 3. **the poor refugees**, the French Protestants, who, after long sufferings in their own country, took refuge in England after the Revocation by Louis in 1685 of the Edict of Nantes, an edict by which Henry the Fourth had allowed them freedom of worship.

l. 34. **an author**, "The author quoted is And. Ammonius. The Spectator's memory failed him in applying the remark, which was made in the reign of Henry VIII. It was, however, much more applicable to that of Queen Mary" (Ferguson).

P. 89, l. 2. **a Sorites**, a heap of syllogisms, the conclusion of one forming the premiss of the next; from Gk. *σρορῖς*, to heap one thing on another. **commonly ... faggots**, here the 'heaping up' is not figurative but actual.

l. 3. **a kind of syllogism**, a method of enforcing an argument, of proving a thing.

l. 5. **disputed ... doubts**, convinced by argument.

l. 11. **engines**, ingenious contrivances, such as whips, racks, etc.

l. 12. **gallies**, the vessels, as in Italy, which convicts were condemned to row.

l. 21. **the mint**, the place where money is coined; from Lat. *moneta*, a surname of Juno, in whose temple at Rome money was coined.

l. 27. **Philip of Macedon**, to whom we owe the expression 'a bridge of gold,' i.e. a way out of a difficulty secured by bribery.

ll. 28, 30. **He refuted .. liberties**, i.e. by a free use of bribery he obtained his purposes without using force.

ll. 33, 4. **suddenly**, briefly. **art of cavilling**, method of arguing by raising empty objections to everything advanced as a reason.

LONDON CRIES. No. 251.

P. 90, l. 6. **frights**, we now say 'frightens.' **Cries**, used in advertising things for sale.

l. 10. **Ramage de la Ville**, the warbling of town birds. Cotgrave gives "**Ramage**: boughs, branches, branching; or anything that belongs thereto; hence, the warbling of birds recorded, or learnt, as they sit on boughs."

l. 13. **leave ... of it**, leave it as it stands, without any comment.

l. 17. **out of all business**, out of work; with no kind of occupation.

l. 17. **turn my head**, give my attention to, engage in; the modern phrase is 'turn my hand to.'

l. 18. **raising**, sc. on behalf of Government.

l. 20. **a crack**, a crack-brained, or mad, person.

l. 21. **a projector**, a word of sinister import in those days, for the impostors who were always 'projecting' impossible schemes for fleecing credulous persons; much the same as 'promoters' of companies in the present day. They were vigorously satirized by the dramatists, as in Ben Jonson's *Alchemist* and Brome's *Court Beggar*. Cp. Higgen's song in Fletcher's *Beggar's Bush*, iii. 1, "Have ye any work for the *sow-gelder* ho? My *horn* goes to high, to low, to high, to low!"

l. 26. **London and Westminster**, then separate cities.

l. 27. **Comptroller-general**, superintendent; an old spelling of 'controller,' from O.F. *contre-rôle*, a duplicate register, used to verify the official or first roll; not connected with 'compt' = 'count.'

P. 91, ll. 4, 5. **under ... disorder**, under no control. **A freeman**, one who enjoys the freedom of the borough, is entitled to vote in the election of representatives.

l. 7. **twanking**, beating so as to cause them to resound; in order to make known that he is ready to mend them; a weakened form of 'twang.'

ll. 7, 8. **The watchman's thump**, of his staff as he walks his rounds.

l. 9. **sow-gelder's horn**, with which he advertises himself.

ll. 10, 1. **the liberties**, the limits within which certain immunities are enjoyed, or jurisdiction is exercised.

l. 19. **ela**, the highest note in the musical scale; a term frequently used in the old dramatists for anything extreme; e.g. Middleton, *Blurt, Master Constable*, iii. 3. 81, "it shall be your first and finest praise to sing the note of every new fashion at first sight, and, if you can, to stretch that note above *ela*."

l. 20. **sets ... edge**, produces a grating feeling, like that of something sour or harsh to the teeth.

l. 21. **pitch**, *sc.* in the vocal scale.

l. 24. **gamut**, the musical scale; from γ , the Gk. letter *gamma*, used to mark the last of the seven notes of the musical scale, and the Lat., *ut*, the old name for the first note. **retailers**, sellers by retail as opposed to wholesale; from O.F. *retail*, a shred, paring, from *retailier*, to shred, pare, clip.

l. 32. **card-matches**, pieces of card dipped in sulphur and used for lighting candles, fires, etc.

l. 33. '**Much ... wool**,' great promises with scanty performance; literally a great noise made about wool for sale though the quantity was trifling.

l. 34. **musicians**, used ironically.

l. 36. **splenetic**, morose, sour-tempered; the spleen being regarded as the seat of ill-temper as well as of other passions.

P. 92, l. 4, **bought off**, bribed to go away.

l. 8. **quick time**, used in a musical sense.

l. 9. **will not keep cold**, loses all its value if kept till it is cold, if not circulated at once; a figure from meat which will not keep (*i.e.* remain wholesome) if not eaten when fresh.

ll. 12, 3. **Every motion ... French**, hostilities with the French not yet being at end.

l. 16. **the spreading**, the spreading the news of, etc.

l. 18. **mail**, post bringing news; literally a bag for carrying letters.

l. 20. **in turnip season**, at the season of the year when the turnip crop is for sale.

ll. 21, 2. **of cooling ... hands**, of losing their value if not sold at once, the turnip being a vegetable that will keep for months.

l. 23. **affect**, are fond of using.

l. 24. **tuneable**, tuneful; properly capable of producing a tune; cp. *M. N. D.* i. 1. 184, iv. 1. 129. **cooper**, basket-maker.

ll. 28, 9. **if they have ... mend**, a very common cry in former days with menders of all sorts.

l. 30. **ditties**, chants; literally anything dictated for writing, from Lat. *dictatum*, pp. of *dictare*, to dictate; more usually applied to songs of a plaintive character.

l. 34. **dill**, the name of a garden herb.

l. 36. **above**, for a longer period.

P. 93, l. 8. **colly-molly-puff**, "This little man was but just able to support the basket of pastry which he carried on his

head, and sung in a very peculiar tone the cant words which passed into his name, Colly-Molly-Puff" (Ferguson).

ll. 9, 10. **wash-balls**, cakes of cosmetic for washing the face.

l. 11. **Watt**, short for 'Walter.'

l. 13. **this whole ... generation**, this whole breed, tribe, of oriers of their goods for sale.

l. 14. **incommodious**, annoying.

l. 16. **of crying understood**, of slurring their words together so that it is impossible to make out what are the wares they sell.

ll. 17, 8. **Whether ... singers**, a sarcasm on the affectation of public singers who slurred over their words so that they could not be distinguished.

l. 33. **to overcome**, by the superior strength of their lungs.

P. 94, l. 4. **emolument**, profit, advantage; now used of gain in money or that which brings in money; from Lat. *emoliri*, to work out, accomplish.

l. 6. **Crotchet**, *i.e.* whimsical; properly "a team in music; a whim. The sense of 'whim' seems derived from that of 'tune,' or 'air,' from the arrangement of crotchets composing the air ... — F. *crochet*, 'a small hook ... also, a quaver in music'; Cotgrave" .. (Skeat, *Ety. Dict.*).

DISSECTION OF A BEAU'S HEAD. No. 275.

l. 8. **hellebore**, a plant used by the ancients as a specific for many illnesses, especially for madness.

l. 9. **virtuosos**, men of taste, men skilled in the fine arts.

l. 14. **very fine glasses**, microscopes.

l. 20. **composed**, occasioned by being mixed together.

l. 22. **a beau**, a fop, a dandy, one who prides himself on his personal attractions; F. *beau*, handsome.

l. 25. **nicety**, delicate skill.

l. 29-P. 95, l. 1. **wound up ... texture**, wound up like a ball of thread or twine, into the resemblance of a brain.

ll. 2, 3. **as Homer tells us**, the 'ichor' or ethereal juice that flows in the veins of gods, spoken of by Homer, *Iliad*, v. 340.

l. 6. **The pineal gland**, a gland in the brain, so called from its resemblance to a pine cone; once popularly imagined to be the seat of the soul.

l. 9. **faces**, facets, such as those cut upon the surface of a precious stone, or those in the eye of the common fly, which cannot be seen without a magnifying glass.

ll. 10, 2. **insomuch ... beauties**, a reference to the egotistical vanity of the beau.

l. 13. **sinciput**, fore part of the head, in which the organs of intelligence are supposed to be situated; the literal sense of the word is 'half-head.'

l. 17. **pillet-doux**, much the same as 'love-letters'; literally 'sweet letters.'

l. 18. **pricked dances**, dances pricked down on a card in token of engagements with ladies for those dances; cp. *J. C.* iii. l. 216, "Will you be *pricked* in number of our friends?"

l. 19. **kind of powder**, snuff, then taken in large quantities.

l. 21. **right Spanish**, genuine Spanish, snuff originally coming from the Spanish possessions in America.

l. 28. **a duct**, small channel; cp. Tennyson, *The Two Voices*, 328, "Before the little *ducts* began To feed thy bones with lime, and ran Their course, till thou wert also man."

ll. 33, 4. **One of them extended ... instruments**, i.e. at the end of one of these ducts was a bundle of sonnets and little musical instruments with which the brain was occupied; the writing of sonnets and playing upon musical instruments having been favourite occupations of the beau while alive.

P. 96, l. 3. **galimatias**, Cotgrave gives "Galmatais, Jargon de Gal. Gibrish. Fustian language, Pedlers Krench."

l. 5. **The skins ... thick**, i.e. indicated the effrontery, unabashed impudence, of the owner.

l. 11. **The os cribriforme**, the sieve-shaped bone of the nose, so called from being perforated like a sieve, Lat. *cribrum*, a sieve.

l. 19. **cocking his nose**, turning up his nose, sneering.

ll. 19, 20. **playing the rhinoceros**, imitating the upturned snout of the rhinoceros, hence sneering; *nasum rhinocerotis habere*, Martial, i. 3. 6.

l. 22. **musculi amatorii**, the muscle scientifically known as the *orbicularis palpebrarum*, the muscle enabling the eye to wink.

l. 23. **ogling**, literally looking sideways, then looking in an amorous manner.

l. 24. **the elevator**, in scientific phraseology the *levator palpebrae superioris*, the muscle by which the upper eyelid is raised.

l. 34. **had passed for a man**, had been supposed to be a man. Cp. *M. V.* i. 2. 58-61, "Ner. How say you by the French lord, Monsieur le Bon? Port. God made him, and therefore let him pass for a man."

P. 97, l. 2. **knot**, circle, coterie, band,

l. 4. a **paring-shovel**, the large flat spade used to pare turf, either for burning or for turving gardens, etc. Markham's *Way to Get Wealth*, 1631, says, "With the *paring shovel* you shall first pare off all the upper surface of the ground." In the South of Scotland, where turf or surface dry peat is sometimes used as fuel, this is called a *flauchter-spade*. The edge is very sharp all round. Cp. *The Fortunes of Nigel*, xxvi. 367.

ll. 5, 6. **tendering** .. **wife**, in plain language, making love to her; to 'tender' in the sense of to offer is from the Lat. *tendere*, to hold out; to 'tender' in the sense of to hold dear, from the Lat. *tener*, tender, delicate.

l. 8. **apartments**, divisions, cells.

l. 10. **prepared**, in a medical sense, for being kept as a specimen.

ll. 14, 5. **were already** ... **substance**, *sc.* and therefore would not require the injections necessary for its preservation.

l. 16. **quicksilver**, mercury; literally 'lively silver,' A.S. *ewic*, alive, lively. The allusion is of course to the mercurial volatile nature of the beau when alive.

l. 28. **Enter upon**, begin my description of.

DISSECTION OF A COQUETTE'S HEART. No. 281.

P. 98, l. 1. **have waived**, have laid aside, passed by.

l. 6. **the minutes**, the particulars jotted down, small notes made at the time to be elaborated afterwards.

l. 17. **little scars**, of the wounds caused by the darts and arrows of Cupid, the god of love.

ll. 19-21. **though we could not** ... **substance**, *i.e.* though, as far as we could discover, the coquette had never suffered seriously from an attack of love.

ll. 27, 8. **all the qualities** .. **weather**, all the volatile properties of the alcohol or mercury in the thermometer; the thermometer properly measures the variations of temperature, and **weather** here must be taken in that sense.

P. 99, ll. 1-4. **rose** .. **house**, *i.e.* that the appearance of a well-dressed, sprightly-looking man caused the coquette's heart to be in high spirits, while that of an ill-dressed, boorish-looking fellow greatly depressed it.

l. 13. **extremely slippery**, indicating a nature that never kept faith for any time, that eluded the grasp if you attempted to hold it to a promise. **the mucro**, the point; not now used as an anatomical term.

l. 19. **Gordian knot**, the knot of bark by which the pole of the chariot dedicated to Zeus by Gordius, king of Phrygia, was fastened to the yoke so tightly that it baffled every endeavour to untie it. An oracle had declared that whosoever should untie it would reign over all Asia, and Alexander the Great on coming to Gordium, and being unable to loosen it, cut it with his sword and applied the oracle to himself.

ll. 24, 5. **we could not discover ... tongue**, *i.e.* it was evident that the tongue of the coquette never expressed the real feelings of her heart.

ll. 28-30. **did not descend ... eye**, in the case of the heart before us for dissection, these nerves had no connection with the brain but solely with the eye, *i.e.* such sentiments of love, hatred, etc., as actuated the coquette during her lifetime, were caused by impressions made on her sight, not on her intelligence.

ll. 35, 6. **Rosamond's Bower**, the bower of Fair Rosamond, the mistress of Henry II., which could only be approached through a variety of labyrinths made for the purpose of concealment, and which was itself formed of several apartments one within the other to render the discovery of its inmate still more difficult.

P. 100, l. 5. **a flame-coloured hood**, a hood of bright orange colour, such as the coquette was fond of wearing in her lifetime; the colour is probably an allusion to the flames of love which she sought to kindle in the hearts of men.

l. 19. **nicely**, closely, accurately.

l. 20. **turns**, peculiarities.

l. 29. **salamandrine**, a salamander was a kind of lizard, supposed to be a fire-extinguisher, and hence is used of any being able to live in fire without being consumed.

l. 31. **or so much as singed**, or even of being singed, *i.e.* affected by fire in the slightest degree.

ll. 34-6. **it gave ... vapour**, *i.e.* it showed in its explosion that it had nothing real or substantial about it.

VISIT TO WESTMINSTER ABBEY. No. 329.

P. 101, l. 16. **Baker's Chronicle**, Sir Richard Baker (1558-1645) was author among other works of a 'Chronicle of the kings of England from the time of the Romans' government unto the death of King James,' 1643.

l. 17. **Sir Andrew Freeport**, see Essay No. 2.

l. 20. **under his butler's hands**, being shaved by his butler.

l. 29. **against ... gravel**, as a precaution against the stone or gravel, diseases of the kidneys and the bladder, the stone being only the gravel in an exaggerated form.

P. 102, ll. 1, 2. I could have wished ... sooner, because in that case he would not have drunk ~~it~~ the virtues of ~~it~~ its medicinal properties.

l. 7. **the sickness**, the plague of 1709; **the**, the well-known sickness, the sickness *par excellence*; cp. "I am alone *the* villain of the earth," *A.C.* iv. 6; "Where they feared *the* death, they have born life away," *H.V.* iv. l. 181. Sometimes also prefixed to proper names to give emphasis.

ll. 7-10. **of a sudden ... it**, this being a ruse to get rid of the servant's presence in order to go on with his story about the widow; **turning short**, breaking off and turning suddenly: **hackney coach**, these coaches, the precursors of the modern 'cab,' first came into use in the seventeenth century, public locomotion in London up to that time being chiefly by water; a 'hackney' is a horse let out for hire, but the origin of the word is uncertain.

l. 17. **jointure**, estate settled on a woman at her marriage to become hers at her husband's death.

ll. 17, 8. **the whole country ... her**, everybody in his neighbourhood was anxious that he should marry her.

l. 19. **engaged**, not in the common colloquial sense of affianced, but bound by affection to the lady referred to in Essay No. 2.

l. 31. **a roll**, tobacco then being sold in that form.

l. 32. **their best Virginia**, the plantations in Virginia then, as now, producing the best tobacco.

P. 103, l. 2. **Sir Cloudesly Shovel**, see account of the monument, p. 20, ll. 25 *et seqq.*

l. 5. **Dr. Busby**, for fifty-five years head-master of Westminster School; well known by the story of his having kept his cap on when Charles the Second visited the school, saying that it would never do for the boys to think any one superior to himself.

l. 9. **our historian**, the verger, or official, who conducted them over the Abbey and gave them the history of the various monuments, etc.

ll. 10, 1. **the lord ... head**, most probably referring to the monument to Sir Palmer Fairborne, in the south aisle of the nave, with an epitaph by Dryden in which he is described as drawing his "well-fleshed sword" against the Moors. He never actually cut off the King of Morocco's head, but was for some years governor of Tangiers and often fought against his majesty. In the *Dictionary of National Biography* it is stated

that a Turk's head was included in his arms, and this may account for Addison's expression.

l. 13. **the statesman Cecil**, Cecil, Lord Burleigh, Secretary of State in the reign of Edward the Sixth, but more prominently known as Lord High Treasurer in that of Elizabeth.

ll. 15, 6. **that martyr ... needle**, the figure shown as this martyr was that of Elizabeth, daughter of John, Lord Russell, second son of the second earl of that name. **our interpreter**, the 'historian' of l. 9, i.e. the verger.

l. 22. **coronation chairs**, the earlier of these two chairs is that in which all the kings of England, since Edward the First, have been crowned; the later one was made for the coronation of Mary, wife of William the Third.

ll. 23, 4. **the stone ... them**, this is the sacred stone, originally at Scone in Scotland, on which the Scotch kings were crowned. Edward the First, after defeating Baliol in 1296, brought it to England, and it was subsequently inserted in an oak chair, which has ever since been used for the sovereign's coronation.

l. 25. **Jacob's Pillow**, the pillar erected by Jacob at Bethel, consisting of the stone which he had used for a pillow on the night in which God appeared to him in a dream and foretold the future greatness of his race; see *Genesis*, xxviii. 10-22.

ll. 29, 30. **pay his forfeit**, for having seated himself in the coronation chair. **ruffled**, put out, annoyed.

l. 31. **trepanned**, ensnared, beguiled, trapped; from O.F. *trappan*, a snare or trap for animals. 'The word should be spelt *trapan*, but has been confused with *trepan*, a small cylindrical saw used in removing a piece of a fractured skull, from Gk. *τροπάν*, to bore.

ll. 34, 5. **it would go hard .. them**, he would manage by some means or other to get a piece of the wood of one of the chairs to make a tobacco-stopper out of it; **a tobacco-stopper**, a piece of wood, ivory, metal, used for pressing down the tobacco in the bowl of a pipe.

l. 36-P. 104, l. 1. **Edward the Third's sword**. "Between the [coronation] chairs, leaning against the screen, are preserved the state shield and sword of Edward III., which were carried before him in France. This is 'the monumental sword that conquered France,' mentioned by Dryden: it is 7 feet long and weighs 18 lbs." (Hare, *Walks in London*, ii. 335); **pommel**, the knob at the end of the hilt, but here used for the hilt itself.

l. 7. **touched for the Evil**, here again **the Evil**, like "the sickness," above, for the well-known evil, 'the king's evil,' as it was otherwise called, the scrofula. The belief in the sovereign's power to cure this disease dates backward from the days of

Edward the Confessor and continued even to the time of Johnson, who in 1712 was taken to be 'touched' by Queen Anne. Cp. *Macb.* iv. 3. 140-156, where the process is described.

ll. 8, 9. **there was ... reign**, there was matter of much interest in the exciting occurrences of that reign.

l. 11. **one of our .. head**. See Harte, *Walks about London*, ii. 328.

l. 13. **beaten silver**, hammered silver, solid silver fashioned by the hammer into the shape of a head.

l. 14. **Some Wmg**, see note, p. 28, ll. 9, 10.

l. 18. **of shining**, of showing to advantage the industry and intelligence with which he had studied his Chronicle.

l. 20. **in him**, in his Chronicle.

l. 31. **Norfolk-buildings**, in Soho Square; cp. p. 6, l. 6, where he is said to have a house in that Square.

SIR ROGER AT THE THEATRE. No. 335.

P. 105, ll. 6, 7. **the new tragedy**, *The Distrest Mother*, a version of Racine's *Andromaque* by Ambrose Philips (1671-1749), to the reading of which the Spectator had been taken by Will Honeycomb as related in No. 290.

l. 8. **these twenty years**, for twenty years or more; used indefinitely.

l. 9. **the Committee**, by Sir Robert Howard, brother-in-law of Dryden, printed in 1665.

l. 15. **at the end of the dictionary**, where in former days biographical notices of famous personages were given.

l. 17. **the Mohocks**, bands of ruffians who infested the streets at night, plundering men and insulting women. - They took their name from a tribe of North-American Indians.

l. 19. **lusty**, vigorous, stalwart.

l. 20. **Fleet Street**, so called from the river Fleet which in former days ran through London openly, but now is covered over and discharges itself through the sewers.

l. 21. **mended their pace**, increased their speed. **put on**, made an effort by walking faster.

ll. 27, 8. **I might have .. design**, I might have given them as much trouble to catch me as a clever fox gives the huntsmen, if that was what they intended.

P. 106. l. 3. **threw them out**, baffled them in their efforts to catch me; hounds when they lose the scent of the game are said to be "threw out."

l. 4. **doubled the corner**, eluded them by getting round the corner, as a fox or hare turns and twists to escape the hounds.

l. 7. **Captain Sentry**, see p. 8, l. 17, etc.: **make one of us**, be of our party, accompany us.

l. 15. **battle of Steenkirk**, fought in 1692 between the French and William the Third, Prince of Orange.

l. 17. **good oaken plants**, stout oak cudgels.

l. 21. **convoyed**, escorted, conducted in safety, as a man-of-war conveys a fleet of merchant vessels in time of war.

l. 31. **tragic audience**, audience that had come to witness a tragedy.

l. 32. **Pyrrhus**, or Neoptolemus, son of Achilles, one of the heroes in the Trojan war who was concealed in the wooden horse filled with armed men, introduced within the walls of Troy. At the taking of the city he killed Priam, and when the Trojan captives were distributed among the victors, Andromache, widow of Hector, was assigned to him.

l. 33. **a better strut**, a more dignified manner of walking; the word **strut** is generally used of a pompous gait.

P. 107, l. 2. **One while**, at one moment. **concerned**, troubled, anxious.

l. 3. **Hermione**, daughter of Menelaus and Helen. She had been promised in marriage to Orestes before the Trojan war; but Menelaus after his return home married her to Pyrrhus. On Orestes claiming her and being refused, he stirred up the Delphians against Pyrrhus who was slain in the tumult. Hermione afterwards married Orestes.

l. 10. **to have to do with**, here in the sense of wooing her; with an allusion to his own wooing, see Essay No. 2.

ll. 10, 1. **Pyrrhus his**, "His was sometimes used, by mistake, for 's, the sign of the possessive case, particularly after a proper name, and with especial frequency when the name ends in s" ... (Abbott, § 217).

l. 12. **do if you can**, hinting that Pyrrhus would find it very difficult to give up the widow.

ll. 18, 9. **Should your people ... understoed?** intimating his idea that in so lofty a production as a tragedy the actors were not expected always to use language that could be understood by ordinary people, but to indulge in flights of bombast above the intelligence of their audience.

l. 21. **very luckily**, because otherwise he would have gaffe on talking in a way that would have provoked the amusement and ridicule of those in his neighbourhood. **begun**, though frequent in former days as a past tense, has now given way to 'began.'

l. 25. **fell a praising**, took to praising, began and continued to praise; here **a** is a corruption of the preposition *on*.

l. 27. **Astyanax**, son of Hector and Andromache; his proper name was Scamandrius, but he was called Astyanax, or 'lord of the city,' by the Trojans on account of the services of his father.

l. 31. **going off**, leaving the stage.

ll. 33, 4. **a notable young baggage**, a regular young hussy, on account of her treatment of Pyrrhus.

P. 108, l. 3. **Orestes**, son of Agamemnon and Clytemnestra, and avenger of the murder of the former by the latter.

l. 4. **struck in with them**, joined in their conversation.

l. 5. **Pylades**, nephew of Agamemnon, whose murder he helped Orestes to avenge. The friendship between Orestes and Pylades has become proverbial from its warmth and sincerity.

l. 11. **smoke the knight**, make fun of the knight.

ll. 12, 3. **whispered act**, and so prevented him from continuing his conversation with the wags.

ll. 20, 1. **as if he saw something**, *sc.* a spectre.

l. 25. **jostling**, we now say 'jostling.'

TRANSMIGRATION OF SOULS. No. 343.

P. 109, l. 9. **upon occasion**, when there is an opportunity of doing so.

ll. 19, 20. **brother or sister**, not literally, but spiritually.

l. 25. **humour**, disposition.

ll. 27, 8. **a fellow of whim**, a whimsical fellow, a fellow full of odd fancies and freaks. **throw away**, said because it might better be bestowed upon their fellow-creatures.

l. 29. **lap-dogs**, dogs carried about in their laps.

l. 31. **this hint**, the suggestion thus given him.

P. 110, l. 1. **parlour**, sitting-room, literally a room for talking, from *F. parler*, to talk.

l. 18. **Brachman**, the older spelling for *brāhman*.

l. 19. **Pythagoras**, a celebrated Greek philosopher who flourished between B.C. 540 and 501, and travelled in Egypt and the East.

l. 21. **the occult sciences**, magic.

l. 22. **demon**, spirit.

l. 35. **shuffled**, thrust; cp. *Hamlet* iii. l. 67, "When we have *shuffled* off this mortal coil"; nowadays the word generally has the sense of haste or secrecy, though the latter sense is not inherent in it, 'shuffle' being merely a doublet of 'scuffle,' and the frequentative of 'shove.'

P. 111, l. 9. **upon my next remove**, at the next stage of my metamorphosis.

l. 10. **listed**, enlisted, enrolled myself.

l. 32. **aiming at me**, 'trying to pounce down upon me.

ll. 33, 4. **whetting his bill**, sharpening his beak in preparation for, etc.

P. 112, l. 2. **Lombard-street**, the street of bankers in the city which derived its name from the Lombardy merchants who frequented it in early times.

l. 4, 5. **cried shame of me**, exclaimed against me as being a shameful extortioner.

l. 6. **in a manner**, to such an extent as was possible while still preserving life.

l. 23. **received so warmly**, met by so vigorous a defence.

l. 28. **jack-a-napes**, foolish fellow. In this and similar compounds the *a* or *an* is a weakened form of the prepositions *of*, *on*, *in*, and must not be confounded with the indefinite article. **would needs**. See note, p. 63, l. 19.

l. 33. **masked**, took part in masquerades.

l. 35. **in a serenade**, while serenading you; a serenade was music played under the windows of ladies, to enliven them; from Ital. "*serenare*, 'to make cleere, faire, and lightsome, to looke cheerfullie and merrilie,' Florio" (Skeat, *Ety. Dict.*).

P. 113, l. 4. **factory**, the place of business, store-house, of the merchants trading in Æthiopia.

ll. 6, 7. **had me in a chain**, the former bondage being that of love.

l. 9. **given the world for**, given everything in the world had I possessed it.

l. 13. **Pugg**, a term frequently applied to a monkey, originally meaning an imp or little demon.

l. 14. **shock-dog**, shaggy dog, dog with rough hair; in *Macb.* iii. l. 94, spelt *shough*.

LETTER ON CAT-CALLS. No. 361.

1. 26. **The Humorous Lieutenant**, a play by Fletcher, first printed in 1627.

1. 27. **consort**, concert, combined music : **cat-calls**, "a squeaking instrument, or kind of whistle, used especially in play houses to express impatience or disapprobation ... (2) the sound made by this instrument or an imitation with the voice ; a shrill screaming whistle ... (3) one who uses the instrument" (Murray, *Eng. Dict.*).

P. 114, l. 2. **music-meeting**, concert hall.

1. 4. **caterwauling**, "formed from *cat*, and the verb *waw*, to make a noise like a cat, with the addition of *l* to give the verb a frequentative force. The word *waw* is imitative" (Skeat, *Ety. Dict.*).

1. 13. **lately come from Italy**, an allusion to the introduction of the Italian opera.

1. 14. **to be free with you**, to speak my mind freely. **I would ... fiddle**, implying that to his ears an English fiddle was unpleasant enough.

1. 20. **John Shallow, Esq.**, the name is taken from a foolish character in the *Merry Wives of Windsor* and in *H. IV.*, who is fond of always calling himself 'esquire,' e.g. *M. W.* i. l. 4, 111, "he shall not abuse Robert Shallow; esquire"; "Robert Shallow, esquire, saith he is wronged."

1. 30. **the mathematical music**, the scientific theory of music which deals with the combination of tones, etc., etc.

1. 32. **Jubal**, the original inventor of music, son of Lamech ; see *Genesis*, iv. 21, "And his brother's name was Jubal : he was the father of all such as handle the harp and organ."

P. 115, ll. 3, 4. **but for our string music in general**, referring to the 'cat-gut' with which musical instruments are stringed ; though in reality 'cat-gut' is the dried and twisted intestines of sheep, and sometimes of the horse and ass.

1. 5. **virtuoso**, see note on p. 94, l. 9.

1. 6. **Thespis**, the father of Greek tragedy, a contemporary of Pisistratus, about B.C. 535.

1. 7. **the ancient comedy**, comedy among the Greeks was divided into the Old Comedy, from B.C. 458-404, the Middle Comedy, from 404 to 340, and the New Comedy from 340 to 260. The Old Comedy properly begins with Cratinus ; Aristophanes, the greatest of all the comic poets, belongs partly to the Old and

partly to the Middle Comedy; while of the poets of the New Comedy, Menander was the greatest.

l. 9. **curious**, of an enquiring mind, and so full of information.

l. 12. **Momus**, god of mockery and censure.

l. 14. **Orpheus**, a mythical personage, regarded by the Greeks as the most celebrated of the Greek poets before Homer's time.

l. 17. **the roasting of a cat**, this barbarity appears to have actually been committed at times. , Cp. *The Malcontent*, v. 1. 23, "I were best roast a live cat, and might do it with more safety." Other similar acts of cruelty were the burning of a bullfinch's eye to make him sing, as in Hogarth's first picture of the Progress of Cruelty, the basting to death of a live cat in a bag, the shying at cocks at Shrovetide, etc.

l. 23. **a piece of music**, a musical instrument.

l. 27. **quavers**, shakes. ll. 29, 30. **overgrown**, of enormous size.

l. 33. **original**, origin; properly an adjective, original source.

l. 36.-P. 116, l. 1. **goes along with**, is used as an accompaniment.

l. 2. **harpsichord**, an old instrument of music shaped like a harp. **recitativo**, an Italian word for the recital or delivery of words in song.

l. 3. **the ancient chorus**, the choral odes in Greek dramas, sung between the speeches of the actors, formed a sort of illustrative comment on the purport and action of the play, and Addison speaks of the cat-call as in a way fulfilling the same function.

l. 11. **curdle the blood**, cause the blood to coagulate with horror instead of flowing freely through the veins.

l. 13. **warbling**, used ironically, the word being usually descriptive of the chirp or carol of birds.

l. 16. **anti-music**, very antithesis of music.

l. 21. **a damp**, a chill of fear or anxiety. **generals**, those acting the part of a general, and so supposed to be above all fear.

l. 25. **Almanzor**, the invincible hero of Dryden's *Conquest of Granada*, a character of extravagant heroism.

ll. 35, 6. **his bass cat-call**, cat-calls formed to express the deep, solemn notes of the bass and the liquid notes of the treble; the bass being the lowest, i.e. deepest, part in music, the treble the highest, clearest part.

P. 117, l. 3. **the unities**, of Action, Time, and Place. The first is laid down by Aristotle in his *Poetics* as an essential to tragedy, and, roughly speaking, may be defined as demanding a perfect and entire action, having a beginning, middle, and end, or in other words demanding that a drama should neither begin nor

end accidentally. The Unity of Time, mentioned by Aristotle as a characteristic of the ancient Greek drama, but not laid down by him as an essential, demands that the action of a drama should, as far as possible, circumscribe itself within one revolution of the sun. The Unity of Place, not mentioned by Aristotle, though usually observed in Greek dramas, demands that there should be no change of scene. For a full account of these Unities see Schlegel, *Dramatic Literature*, Lecture xvii.

Il. 4, 5. **the smut-note**, the note which calls attention to anything indelicate in the language used. **the fustian note**, the note which calls attention to turgid, bombastic ranting.

l. 6. **an act-tune**, a general accompaniment to the play throughout.

l. 7. **compass**, used in a musical sense, the entire range of notes.

WOMAN ON HORSEBACK. No. 435.

l. 20. **to mark down**, sc. as objects of my satire, a sporting metaphor used of dogs that give notice to the sportsman of the neighbourhood of game.

Il. 23, 4. **to swell**, to grow to an enormous size; the hoops worn under the petticoat and expanding it to enormous dimensions were very fashionable at the time. **its motions**, the gradations of its increase.

l. 26. **the coloured hood**, the various coloured hoods then in use are frequently the subject of satire in the *Spectator*.

l. 28. **other the like ... subjects**, other similar subjects accidentally connected with these.

Il. 118, l. 3. **relish**, worthily appraise. **those discourses ... vogue**, those discourses *which were on the subject of things* that were so fashionable; **vogue**, fashion, mode. "The original sense is 'the swaying motion of a ship,' hence its sway, swing, drift, course; or else the sway or stroke of an oar. It is the verbal substantive of F. *voguer*, 'to saile forth, set saile'; Cot.—Ital. *voga*, 'the stroke of an oare in the water when one roweth,' Florio"... (Skeat, *Ety. Dict.*).

Il. 5, 6. **fantastic conceits**, fanciful notions.

l. 10. **plate**, silver; now used of both gold and silver dishes, etc., but formerly of silver more particularly. Its original sense is that of a thin piece of metal, flat dish, from F. *plat*, flat.

l. 13. **keeps its ground**, maintains its position, is still cherished.

l. 15. **perriwig**, see note, p. 7, l. 24.

l. 16. **bag**, the bag-wig was fashionable in the eighteenth century, its back-hair being enclosed in an ornamental bag. **smart part**, fashionably dressed portion.

l. 34. **seeing only ... part**, the hat and upper part of the habit and not its skirt.

P. 119, l. 1. **petticoat**, the skirt of the habit.

l. 3. **hermaphrodites**, animals partaking of both sexes ; Hermes representing the male principle and Aphrodite the female.

l. 7. **Centaur**, a fabulous animal with the head and upper parts of a man and the lower parts of a horse.

ll. 7, 8. **He would prodigy**, he would have demanded that sacrifices and cleansings by holy water should be offered to the gods to avert so terrible an omen.

l. 9. **Portia or Lucretia**, Roman matrons famous for their virtue, the former wife of Marcus Brutus, the latter of L. T. Collatinus.

l. 12. **for**, in favour of.

l. 14. **to bring them off**, to persuade them to give up.

l. 16. **partition**, distinction.

l. 22. **amphibious dress**, dress which partakes the fashion of that in use by men and that by women ; literally 'living a double life,' i.e. both on land and water.

l. 24. **Hyde Park**, so called "from the manor of Hyde, which belonged to the Abbey of Westminster. Henry VIII. took the manor from Abbot Boston by a mock exchange in 1536, and enclosed the first park, in which the French ambassador hunted in 1550. In the time of Charles I. the park was thrown open to the public" . . . (Harc, *Walks in Town*, ii. 119).

l. 25. **cocked her hat**, saucily threw up her head.

l. 26. **key**, guide, solution.

l. 27. **singular**, odd, eccentric.

ll. 30, 1. **to set them right**, to prevent their continuing in a mistaken notion.

P. 120, l. 2. **a commode**, see note, p. 48, l. 1 ; **night-rail**, a sort of veil or covering for the head, often worn by women at night ; sometimes used also of a loose robe thrown over the rest of the dress.

l. 9. **Caligula**, Roman Emperor, A.D. 37-41, infamous for his debauchery and cruelty.

l. 12. **assurance**, confidence in one's own merits.

PROCEEDINGS OF THE INFIRMARY FOR ILL-
HUMOURED PEOPLE. No. 440.

l. 25. **provided of**, we should now say 'provided *with*.'

l. 27. **infirmary**, a hospital for the infirm.

P. 121, ll. 8, 9. **retrieving ... conversation**, bringing back into general use, etc.

l. 14. **one week ... proceedings**, a record of what happens among us during a single week.

ll. 17, 5. **our visitor**, the 'Visitor' of a college, or similar institution, is the supreme authority to whom difficulties in its government are referred, and who is empowered to inquire into matters connected with the institution if at any time he thinks it necessary to do so.

l. 23. **some recruits**, some fresh supplies; now used only of fresh supplies of men; from *F. recruiter*, to levy troops.

l. 27. **the mouth**, the mouthpiece, the spokesman.

l. 28. **impertinence**, inaptness, unfitness; having convinced him that such behaviour was quite out of place. Cp. p. 17, l. 19.

l. 29. **made upon**, we should now say 'put upon' or 'offered to.'

l. 34. **boobies**, stupid fellows; from Span. *bobo*, a blockhead, dolt.

P. 122, l. 5. **duly managed**, properly husbanded, not spent all at once. **lumpish**, sullen, morose.

l. 6. **connived at**, winked at, allowed to continue in that frame of mind without any notice being taken of it.

l. 16. **brought ... dinner**, put them into such good temper that they were all allowed to leave the infirmary and dine with the rest of the College.

ll. 20, 1. **what he did there then?** what business he had to be present if he was not well? **grew ... words**, resulted in a quarrelsome discussion, an exchange of angry words.

ll. 26, 7. **and placed mentioned**, sent to the infirmary as a punishment for foretelling bad weather.

l. 32. **had slept upon it**, had slept a night and had time for reflection before answering a letter that had so disturbed him.

l. 34. **discovering**, showing.

P. 123, ll. 5, 6. **which some ... cat**, this antipathy to a cat is in some persons so strong that they are at once aware of the presence of the animal before they have seen it.

l. 12. of a modest elocution, modest in declaring his views : the man of heat, the passionate man.

l. 20. water gruel, a decoction of groats and water given to invalids.

l. 22, there passed ... remarkable, scarcely anything happened worth noticing.

l. 31. an easterly wind, the dry character of which has upon some temperaments a most irritating effect.

ESSAY ON DREAMS. No. 487.

P. 124, l. 11. its independency on matter, its not being dependent on matter ; its freedom from all restraint caused by the action of matter upon it.

l. 17. want, require, need.

l. 23. her machine, her bodily vehicle.

l. 24. her charge, that which she has in charge.

P. 125, ll. 1, 2. The slow of speech, those who find a difficulty in giving expression to their thoughts.

l. 4. pleasantries, jests, witticisms. repartees, pointed answers.

ll. 4, 5. points of wit, witty and pointed remarks.

ll. 13, 4 the Religio Medici, a treatise by Sir Thomas Browne, a celebrated physician, 1605-1682.

ll. 17, 8. It is the litigation ... reason, though the senses are bound up by sleep, the reason is free.

l. 20. ascendant, the degree of the zodiac which at any moment, especially at the birth of a child, is just rising above the eastern horizon. Scorpius, one of the twelve signs or constellations represented by animals ; Scorpius (which is the Greek form, Scorpio being the Latin form) is the 'sign' of October, commonly a rainy month.

l. 21. the planetary ... Saturn, Saturn, if in the ascendant, being supposed to impart his morose, gloomy nature to the child then born.

l. 22. leaden, dull.

l. 23. galliardize, gaiety ; from galliard, a lively dance.

l. 25. apprehend, seize and enjoy.

ll. 25, 6. the conceits, the fanciful ideas.

ll. 29, 30. our abstracted understandings, our intelligence as abstracted, or separated, from all that has to do with our senses.

l. 33. departure, death.

l. 34. above themselves, with an elevation and sublimity they

did not possess while their bodily organs were in a more active state, while their senses clogged their souls.

P. 126, l. 7. **inflamed**, roused to greater warmth.

l. 17. **as consequentially**, in as regular an order of circumstances.

l. 24. **arise in her**, come into her thoughts.

ll. 28, 9. **after the same manner**. **awake**, in the same degree that it is sensible of being distinct from the body in her waking hours.

P. 127, l. 1. **by the way**, incidentally, as a passing remark.

ll. 2, 3. **of producing ... company**, of calling into existence companions to herself.

l. 5. **of her own raising**, called up by herself.

l. 8. **Plutarch**, the Greek biographer and philosopher who flourished in the first century of the present era. **Heraclitus**, of Ephesus, a Greek philosopher who flourished about B.C. 510.

l. 11. **is conversant nature**, holds converse with, is concerned with, the natural world around him, a world in which all other human beings have their share.

l. 15. **admired**, wondered at.

l. 17. **Tertullian**, Q. Septimius Florens, the earliest of the Latin 'fathers,' or writers on Christianity, a native of Carthage, about A.D. 160-240.

l. 18. **divining**, foreseeing the future.

ll. 26, 7. **subordinate spirits**, ministers of the Supreme Being.

ll. 27, 8. **the matter of fact**, the actual fact.

l. 35. **actuates**, stirs to action, animates, gives impulse to: **machine**, the body; literally something contrived.

l. 36. **The corporeal union**, the union with the body.

P. 128, l. 1. **more play**, greater freedom of action.

l. 2. **spring**, activity, liveliness.

l. 6. **independence on the body**, not being dependent on the body.

l. 18. **pure**, mere, without any foundation in truth.

WILL. HONEYCOMB'S PROPOSAL FOR A FAIR FOR MARRIAGE. No. 511.

* l. 14. **took**, was welcomed, made a favourable impression upon the readers of *The Spectator*.

ll. 15, 6. **dear confounded creatures**, loveable but perplexing creatures; **confounded** in this use is a colloquial euphemism for

'accursed,' 'doomed to perdition,' formerly applied in a much stronger sense than at present.

l. 21. **called Herodotus**, i.e. a translation of the Greek historian, supposed by Will. Honeycomb to be an English work.

P. 129, l. 3. **culled out**, chose out, picked out.

l. 4. **the fair**, the market held for their sale: **picked**, culled or stripped of the more beautiful specimens.

ll. 6, 7. **could not go . . beauty**, could not afford to bid a sum that would purchase one of the more beautiful of the women. **the agreeables**, the more pleasant-natured of the women as opposed to those whose charms consisted in their beauty only.

l. 14. **put off**, got rid of by auction.

ll. 18. 9. **to take up with a fortune**, to unite himself with one who had a large sum of money as her dowry.

l. 22. **her portion**, the money with which she had been endowed.

l. 27. **carmen**, drivers of cars or cabs. **titles and garters**, men of title and Knights of the Garter, the highest order of knight hood in England, and only conferred on the greatest and most distinguished men.

ll. 29, 30. **confoundedly afraid**, terribly afraid; here again 'confounded' is used in much the same way as in the earlier part of the essay.

l. 34. **the toasts and belles**, a hendiadys for 'the beauties who are so often the subjects of toasts.' "The story of the origin of the present use of the word **toasts** is given in the Tatler, No. 24 June 4, 1709. 'Many wits of the last age will assert that the word in its present sense, was known among them in their youth, and had its rise from an accident at the town of Bath, in the reign of King Charles the Second. It happened that, on a public day, a celebrated beauty of those times was in the Cross Bath, and one of the crowd of her admirers took a glass of the water in which the fair one stood, and drank her health to the company. There was in the place a gay fellow half fuddled who offered to jump in, and swore that though he liked not the *liquor* he would have the *toast*. He was opposed in his resolution; yet his whim gave foundation to the present honour which is done to the lady we mention in our liquors, who has ever since been called a toast. Whether the story be true or not, it may be seen that a *toast*, i.e. a health, easily took its name from being the usual accompaniment to liquor, especially in loving-cups, etc.'" (Skeat, *Ety. Dict.*).

P. 130, l. 1. **politics**, politicians.

l. 2. **the upper . . species**, the higher ranks of society.

l. 12. **chapmen**, traders, bargainers; from O. E. *cēap*, barter business, and *mann*, man.

l. 14. **unsight unseen**, neither purchase nor purchaser seeing the other; cp. Massinger, *The Old Law*, iii. 1, "Un-sight, un-seen, I take three to one," i.e. at a hazard, without any certainty in the matter.

l. 23. **mandarin**, a governor of a Chinese province.

P. 131, l. 7. **had made those abatements**, had lowered the price at which she was to be marked for sale.

l. 8. **a scold**, an ill-tempered, shrewish woman.

l. 9. **the top of the market**, the most highly priced of those for sale.

l. 10. **romps**, girls fond of noisy, boisterous play.

l. 13. **should go off two**, should find more eager bidders.

l. 18. **railleries**, pungent jests, scoffs.

l. 20. **well with them** high in their favour.

THE DEATH OF SIR ROGER. No. 517.

l. 27. **sensibly**, keenly, feelingly.

P. 132, ll. 5, 6. **very warmly penning**, eagerly advocating the adoption of an address which he had himself composed.

l. 20. **country**, neighbourhood.

ll. 27, 8. **had lost stomach**, had no appetite for roast beef; a dish of which he was always so fond.

l. 31. **kept a good heart**, retained his usual good spirits.

ll. 32, 3. **upon a kind message**, on his receiving a kind message.

l. 35. **a lightning before death**, a last bright flicker of the flame of death before it went out for ever. From *Romeo and Juliet*, v. 3. 90.

P. 133, l. 2. **my good old lady**, the good old mistress whom I served.

l. 6. **tenement**, a holding, a dwelling inhabited by a tenant.

l. 8. **frieze coat**, a coat made of a coarse woollen cloth; literally cloth of Friesland.

l. 9. **riding-hood**, such as were worn by women riding to market.

l. 17. **peremptorily**, confidently, as being a matter of certainty.

l. 21. **made end**, died peacefully and with resignation to God's will; cp. *H. V.* ii. 3. 11, "A' made a finer end and went away an it had been any christian child," said of the dying Falstaff.

l. 25. **the quorum**, see note, p. 6, l. 28.

l. 34. **quit-rents**, rents reserved in grants of land by payment of which the tenant is quit from other service, but in this case charges upon the estate; **quit** is here used in its adjectival sense, and no hyphen is necessary.

l. 36. **makes much of**, treats with great kindness.

P. 134, l. 4. **joyed himself**, been cheerful.

ll. 17, 8. **Act of Uniformity**, see note, p. 11, ll. 29, 30.

MARRIAGE OF WILL. HONEYCOMB. No. 530.

P. 135, l. 16. **Mr. Congreve's Old Bachelor**, Congreve's earliest comedy, produced in 1693.

l. 20. **amends**, reparation; a plural noun. An *amende honorable* is a common French phrase for a full reparation of an injury, insult, etc.

l. 21. **yoke-fellow**, see note, p. 15, l. 30. **Hymen**, the Greek god of marriage.

l. 28. **The Templar**, the barrister; see Essay No. 2.

ll. 30, 1. **sets ... can**, speaks of his marriage as cheerfully as he can.

P. 136, l. 8. **every great fortune**, every rich heiress.

l. 13. **dashed**, mingled, spiced.

l. 14. **cant-phrases**, bits of slang, fashionable jargon. To 'cant' was originally to sing in a whining way.

l. 15. **pretty**, pleasant.

l. 21. **dog of a steward**, rascally steward.

l. 23. **in sin and sea-coal**, in the dissipations and comforts of a town life; **sea-coal**, coal brought from the pits by sea.

l. 25. **abroad**, in the open air.

l. 27. **purling**, flowing with a murmuring sound.

l. 32. **honest**, respectable.

l. 33. **portion**, dowry.

l. 35. **unaffected turn**, it not being distorted by artificial restraints of dress, such as stays, etc.

l. 36. **shot ... through**, fatally wounded my heart.

P. 137, l. 1. **grogram**, "a stuff made of silk and mohair ... so called because made of a coarse grain or texture ... — F. *gros*, great, coarse; and *grain*, grain" (Skeat, *Ety. Dict.*).

l. 2. **brocade**, see note, p. 37, l. 13.

l. 6. **alliances**, *sc.* with noble families.

- l. 8. **fine**, showy.
 l. 9. **graces**, favour.
 ll. 15, 6. **I saw ... up**, I saw that such a tribe, etc., had shot up, or, I had seen such a tribe, etc., shoot up
 l. 16. **fluttering**, making a great show in their smart costumes.
 l. 17. **homme de ruelle**, the *ruelle* was the gangway round the bed where the *Précieuses* of Louis XIV. days used to receive. *Homme de ruelle* would be a frequenter of these receptions; hence, a man about town, man of fashion.
 l. 19. **jauntiness of air**, vivacity; **jauntiness** from the verb to 'jaunt,' to ramble idly about.
 ll. 20, 1. **I have been years**, *i.e.* has for the last twelve years given himself out as being but forty-eight years of age.
 l. 24. **fire**, vivacity, spirit.
 l. 25. **knows the town**, is well acquainted with London life.
 l. 26. **suitable**, in a manner suitable.

HILPA AND SHALUM. No. 584.

P. 138, ll. 8, 9 **when she was .. age**, in days when life was prolonged to nearly a thousand years, a girl of seventy would be in her early youth.

l. 26. **made so quick . . courtship**, got through the period of his love-making so quickly.

l. 29. **pretended to**, sought to win the love of.

P. 139, l. 19. **renewed his court**, began again to make love.

P. 140, l. 11. **gloomy scenes**, shady retreats.

l. 26. **covering forests**, seeking to hide myself in woods and forests from the light of the sun, of which I have grown so weary.

P. 141, ll. 2, 3. **is the admiration ... centuries**, is a thing which does not last long, a thing which after a time ceases to cause admiration; a century being in those days regarded as a short period.

l. 6. **unless roots**, *i.e.* unless it is reproduced in the descendants of its original possessor.

l. 10. **billet-doux**, see note, p. 95, l. 17.

HILPA AND SHALUM—Continued. No. 585

ll. 25, 6. **art thou not meadows?** do you not in reality care more for my possessions than for myself?

P. 142, l. 19. **a treat**, a diversion got up for her sake.

ll. 22, 3. **pot-herbs**, herbs for cooking purposes.

l. 26. **the woods of nightingales**, the wood especially frequented by nightingales.

ll. 28, 9. **all the music of the country**, all the best songsters among the birds of the country.

l. 30. **in season**, as we talk of certain fruits, vegetables, etc., as being in season, *i.e.* abounding, at a particular time of the year, so the various birds that from time to time were in song are spoken of as being in season.

P. 143, l. 4. **overtures**, offers of marriage, proposals.

ll. 8, 9. **leased ... lives**, let on lease for a period extending over three ordinary lives, *i.e.* somewhere about three thousand years.

l. 10. **in this building**, in the building of such houses.

l. 14. **timbrel**, a kind of tambourine, or shallow drum, used as an accompaniment to dancing.

l. 20. **a whole .. Saturn**, *i.e.* a period of twenty-nine years and a half.

l. 26. **her interest**, considerations of profit.

P. 144, l. 7. **cubits**, an old measure of length, the length from the elbow to the end of the middle finger.

l. 8. **spikenard**, an aromatic oil or balsam.

l. 9. **spicy**, spice-producing.

l. 10. **the burnt offering**, in the Jewish religion was an animal consumed on the altar as an offering to God.

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